VOL. III. MARCH, 1888. No. 3.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. MARCH, 1888. No. 3.

HEAVEN AND HELL.

Memory! Thy cypress grove,
A chosen haunt of grief and love,
Bears healing in its holy shade,
For all the ravage time hath made.

Not less, if near thy potent shrine,
Lured on by influence divine,
An evil-doer's footsteps stroll,—
Flames, serpents, furies pierce his soul!

THEO. C. WILLIAMS.

SERVICE, NOT HAPPINESS, THE TRUE THEORY OF LIFE.

A SERMON BY REV. JOSEPH MAY.

"We must work the works of him that sent me while it is day: the night cometh when no man can work." John IX. 4.

The text, as I give it to you from the Revised Version, contains an interesting emendation. It formerly read, you remember, "*I* must work the works of him that sent me while it is day." The revised text reads: "*We* must work the works of him that sent me while it is day." So what was before the statement of a particular commission to Jesus, now presents itself as a broad, general view of duty. The gain is great.

And have we not here a complete theory of our career? It seems to me to contain the whole philosophy of life. "*We must work the works of Him that sent us while it is day.*" Who has sent us? Ah! it is possible that here we differ, or doubt; but that there is *something* back of us, *some* entity from which we proceed, is the universal conviction of human souls. Herbert Spencer, sifting all religions assiduously, to do away with every particular idiosyncrasy and get the one broad substratum of belief common to all forms of Theism, to Pantheism, and even to Atheism; to all aboriginal creeds, to Polytheism, and Monotheism, finds it to be this: "The omnipresence of a something which passes comprehension." Matthew Arnold's almost equally abstract statement adds what we certainly all recognize everywhere, energy and activity. He calls this something "a power not ourselves which works for righteousness." However we interpret it, we all feel that we have come from a Something, a Source, which is, to say the least, orderly and systematic, and thus essentially purposeful. Even the Materialists's arid creed amounts to not less than this.

But you and I are unanimous, I trust, in giving much more definite attributes to the Source of being. We consent to represent it as personal, rational, benevolent, kindred with ourselves. We are willing to call it, with Jesus, "*Him that hath sent us.*"

What, then, results, but that precise corollary which Jesus drew from this faith? As an emanation from this orderly, active, purposeful Entity; as derived from that Power working ever on the side of what is right in the Universe; as the offspring of that benign Almighty Personality, the Children of a Heavenly Father, what are we here *for?* What are we *anywhere* for? *Why* are we? What shall we be for in any future stage of being?

Must it not be, as parts of this great scheme, to fill our places in it? To contribute to its orderliness, to the development of its design? To further what is right in it, working in harmony with the Power which pervades it?

That was Jesus's thought; most simple, and yet, I think we shall all be willing to concede, the substance of all that can be said upon the subject.

In fact, the great truth about human-

ity is expressed in one word of the sentence I have made my text—we are "*sent.*" We have not *come* of our own volition; we have not *drifted* here where we find ourselves; we are not unrelated individuals, with no purpose, or with a personal and particular purpose; we are "*sent*," we are *commissioned*, we are put here to discharge a function, to do a duty, to promote a great plan; and to do all this together.

If this theory is not correct, what other is there to turn to? I think no other has ever been proposed or invented but one; and that is that we are here for the pursuit of happiness. I will not go far into the discussion of this now. I will note only one or two points in connection with it.

1st. Contrast it practically with the other. That represents the race of intelligent beings co-operating in a rational system, the result of which is, if we may advance as far as Matthew Arnold's position, "righteousness"—that which is right, right for all, and so, well for all; the highest good of all. Each is charged with a certain portion of duty; some *function*, suited to his position and endowments. He is a co-laborer with all the rest. He is a co-laborer with the Great Source of the whole; with that Power which works for the right—with God.

In this practical age surely I need not defend the proposition that the dignity of any being or thing must be estimated by its utility, its productive activity. In fact, we estimate everything by that standard, and most justly. What is it for? What does it accomplish?

Jesus himself adopted this standard: "by their fruits ye shall know them;" by what they bring forth, contribute, do, you shall judge them.

Therefore, we fairly estimate the dignity of any *scheme* by the breadth and elevation of its object. What is the object in either case before us? Why, on the one hand, a Universe, a Race; and, on the other, an individual man.

But what a small thing an individual man is, in himself considered! Take the greatest man; isolate him from relations to others; regard him as an end; see him thinking of himself without generous sympathy for others; see him scheming for himself, working for himself:—this is something which all down history and on the latest page of the newspaper we all despise. The individual gets dignity who implicates himself with his race. In proportion as one lives for himself he becomes contemptible. We actually dissect the characters of historical persons and of our own neighbors, and what we respect is so much as has *not* been self-regarding. Even he who would *die* honored nowadays must show that he has had some love for his kind.

From any point of view the happiness theory of life is a *selfish* theory. Truth and right indeed carry with them a natural joy. But to make even this, or much more, any lower form of satisfaction, moral or physical, your *end*, is to place your mind in a selfish attitude, and this is to belittle it, as I have just said, and we all know; it is to narrow, corrupt and debase it. We need not dilate on this point.

It is of more account to remark that the happiness theory is *not borne out by the facts of life.* If man is made for happiness, then the world is wonderfully out of joint, indeed. Unquestionably happiness is an intended and normal *incident* of life. The order of life is such that, in the main, he who is faithful to duty, to service, to love, will be happy. And there *is* a vast mass of happiness in the world. On the whole, happiness *characterizes* human life. The atmosphere of life is pervaded by it. But it is not the universal or constant characteristic of life, and evidently was not intended to be such. Alongside, is always a vast mass of unhappiness—or of *non*-happiness; of unhappiness, I mean, inevitable in the scheme. There are friction, pain, failure, unavoidable; there is pain inevitable; sorrow inevitable; loss, yearning, unrealized aspiration, thwarted love, baffled hope, hardship in outward circumstance—all *inevitable incidents* in the scheme of life we are involved in. It is idle to shut our eyes and say these

things are not. Here they *are;* real *facts,* which fill the heart of the benevolent and the pious with many painful questionings.

This always is true also, (and it would be found on sufficient analysis, I believe, to *justify* the scheme,) that there are all along, accessible, high truths which would enable us so to rise above the painful incidents of our experience that they could not disturb our real peace and joy. But I think there are many incidents of life which would still wreck or impair, often, what we call *happiness.* And whether so or not, it is certain that the high compensating truths are so much above the *immediate* grasp of feeble men that they are often unavailable for the actual preservation of happiness. The theory of our lives at this point clearly is, that it is through the deep necessity of them that the high truths become real and dear to us, and at length we appropriate them. Meantime, however, happiness was lost —we have been "salting our bread with tears." Life's great shocks and afflictions never find men ready. Perhaps they never can be quite ready without the actual experience. All of us might do much by way of preparation. It is well to do all we can; but after all it appears as clearly as the other truth, that the method of life is to make us perfect *through* suffering.

But, at least, looking at life practically, I think that we must all agree that the happiness theory will by no means work. I will look into the glad faces of you that are young, and assure you that, if that is what you are expecting—expecting as the main thing in life, I mean—you are all but certain to be disappointed. Here and there, one may escape for many a year the sorrows and trials of life; but such are rare. You must be cherishing some more solid hope and aim than that of the permanence of your present cheer, or you will presently have nothing left.

What shall that better hope be? What purpose, what theory of life, I ask you that are older, had these young friends better be cherishing? I fear our examples may be teaching them, more or less emphatically, some different and doubtful lessons. So we live below our best thoughts. Our *lives* may say to them: "Seek wealth, seek fashion, seek praise, seek your own way." But what shall our honest hearts say to them? What but this: "Seek for God's purpose in you, and give your lives and your hearts to that! Think not of happiness or unhappiness; expect both. Expect trials and seek to be ready for them, through growing faith and virtue; through an aspiration that lifts you above outward life and its vicissitudes. Make your lives, whatever their actual forms, a *Service.* In your practical callings be serving God by aiming at the ideals of your callings, considering their purpose in the world's economy; by conducting them on the very highest principles you can see. In a word—'Work the works of God,' not your own works. Let this be your will, and God will find you a way."

The happiness theory of life, I say, will not work. It never has worked. It never succeeds; it does not maintain its own integrity; it always degenerates. He who sets out to attain *happiness* soon comes to be a seeker of *pleasure.* And pleasure *sought* always ends as sensual pleasure. This is the history of Epicureanism.

The only other theory is the theory of *duty,* which Jesus offered. And I believe this will work well. In the first place, it agrees with the actual facts of life. This is a working world; a world organized on the basis of labor, utility, mutual service. The physical world itself is ceaselessly operant. It is a workshop, a laboratory. Wind, wave and sunbeam, electric and chemic forces, heat and cold, earthquake and avalanche, frost and thaw, fire and hail and stormy wind, "fulfilling His word," are all agents of effects successively ameliorating physical conditions, and adapting the planet to higher human civilization. The beasts and the birds have their functions. Nay, the very earth-worms laboriously tame continents for cultivation. Insects and flowers are all fulfilling offices of service.

Man, will-he, nill-he, accepts this same condition. He is born to labor. If he will labor *not*, neither may he eat. The world of humanity is the most busy and laborious of all.

This condition was formerly called the "primal curse." But we have learned better. We have learned that labor is not a curse, but, where it is not excessive or unnatural, it is a blessing. It is, above all other things, that which develops men. The struggle for subsistence, the effort to achieve, is the mainspring of human progress. Effort, as the word implies, brings out powers. Even some hardship proves congenial to character. The great Epicurean lyrist and the great Christian Apostle almost in the same words exhort the young man to endure hardness as good soldiers do. But more than this, the routine of reasonable toil is proved congenial to human nature. It is not to bless a man to take from him the necessity of some form of active occupation. He who needs it not for his mere subsistence, needs it for character and happiness. The happy part of the world are especially they who are habitually occupied in reasonable toil. "Oh, happy husbandmen," exclaimed the ancient poet, "if they but knew how blest they are!" Habitual labor gives orderliness to life and to character. It regulates energy, subdues passion and absorbs thought.

And so the performance of duty is even one of the most genuine antidotes and panaceas of *sorrow*. Says one who knew well the deep experiences of affliction: "One source of consolation in bereavement is the accustomed performance of duty. . . . The heart's pulse cannot become healthy while the hands are idle. We must return to the daily routine of life's duties, however cheerless the task may be, and however difficult. We may have no heart for it, but rather weariness and disgust; but the exertion for duty's sake will be like medicine to the soul. . . . We may not at first do our duties *heartily*, but we may do them *faithfully*. And one will help us to another. . . . To sit down and weep, although one may say, 'God's will be done,' is not true resignation. It is to arise from that prayer and go forward to the completion of our work."*

These thoughts will approve themselves to all who have known affliction, and striven to accept it in a right spirit. Not even the loss of Earth's cheer can absolve us from the great law of duty. He who would evade this law, whatever be his relations to life, suffers inevitably. There is no room for *idlers* in this world; and he who idles brings on his own penalty. It is a sad mistake to suppose that *wealth* releases from this law—as if getting, and not serving, were the purpose of our being. On the contrary, one of the most obvious functions of wealth is the liberation of a class of persons, provided with a wonderful social force, enabled to cultivate every natural faculty, to appropriate every advantage, that they may devote themselves to those activities the end of which is the public welfare, the improvement of the condition of mankind; to charities, art, literature, education, health, good government, moral and social science. He who, set free from self-regarding toil, finds out no such generous function as this, is a drone in the hive. He is set on a pinnacle by fortune that the wise may make him a warning.

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves. For if our virtues
Did not go forth of us, 'twere all the same
As we had them not. Spirits are not finely touched
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use."

It has begun of late to be observed that one of the pressing necessities of society in America is that our young men of fortune should be provided with an incentive like the "noblesse oblige" of a worthy aristocracy, by which they should be aroused from the lives of self-indulgence they are now too generally content to follow, and should aim to

*Rev. W. G. Elliot, D. D.

make themselves, in a high sense, leaders in their communities through public-spirited service—as some of them are indeed learning to do.

But what is true of such as these is true of us all. For the underlying reason that labor is morally so useful to men of every class is, that it is essentially *service*. Although they may be as unconscious of it as are those earthworms, toiling in the dark as in living graves, yet as they labor they all are, in fact, agents in God's great world-cause, "working" not their own "works," but His. By His superintendent wisdom, what was selfish in the individual's purpose is overruled to be a factor in the federal scheme. The man who thinks he is only making money is (if he is only honestly engaged) opening continents, facilitating that intercourse of men which civilizes all. He is providing his race with comfort, delight, refinement. The man who is held to study by its own absorbing interest is opening up pathways to science, by which the whole world is helped and strengthened. And so, practically, labor becomes, as I said, service, duty, and places the laborer in right relations to life and to other agents of God's purposes, which is a prime condition of his own happiness.

But what is needed, then, finally, but the open, voluntary, glad, loyal acceptance of this obvious theory of our life? —the consent to that apostleship and servantship which every life actually is, well or ill, and which every life might be well?

This *is* what we need—what we all need, what the young need to set out with, if their lives are to be happy and true. *Life is service*, is the compendious law they need early to accept; to see that every function and office is sacred, and may be discharged in a spirit which is truly religious—rather each *must* be so discharged to attain its true results. Jesus appended no exceptions to the truth he uttered in my text. We must *all* work the works of God as much as any. No doubt it would modify much of men's activities would they consent to this principle. There would be ample room for choice among avocations. Some forms of business would, very probably, disappear altogether. But the great effect would only be to *sanctify* toil and trade and venture; to chasten them somewhat; to restrain men from some portion of their heat and greed. It would give all forms of activity an upward look. Sometimes it would call on men to postpone activities of a narrower scope and lower aim in favor of others more directly tending to promote God's cause in the welfare of men. The preoccupations of business, the engrossment of time and thought and wealth in merely practical schemes, would sometimes be limited by the more generous demands which come to every citizen and every Christian. The question of each man being: How can I best serve God's cause? he might often see occasions calling him from his more personal interests, as twenty-five years ago the tocsin of national peril called men, old and young, out of their stores and shops and offices and studios and colleges, and trade stood still while the great cause of republicanism and freedom was once more made secure.

That is the true spirit for the whole tenor of common life: that spirit which then lifted men above selfishness, above self-interest, and made one only thought dominant—to serve God's cause according to the mighty occasion. Ah, how faithful husbands left their wives and babies then! How sons bade farewell to doting parents then! How laborers came from the fields and gilded youth swarmed from our colleges then, to tramp hungry and wet, through cold and mire, to find a place to serve God —and die!

Is there *no* place nor room for such a spirit now? Young men, young women, in these piping times of peace, are *you* precluded from being heroes, too? Study the history of those same times, and see that heroism *before* the war might have saved the war! Take the Christly thought of service into your hearts; let that be what life means to you; set your hearts not on happiness, but on duty; expect natural trials, and

prepare your hearts still to trust God and press on; resolve to live for Him and not for yourselves, so mean in the comparison; ponder that thought which made Jesus the Saviour that he was—that we must all "work the works of God while it is day;" yes, remember, that even for you, the day may be a short one, and the night cometh! Then you will not need to look far for a post where fidelity, piety and heroism shall have their opportunity and their eternal guerdon!

JUST FOR TO-DAY.

Lord, for to-morrow and its needs,
I do not pray;
Keep me from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt Thine to obey;
Help me to sacrifice myself,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for to-day.

So, for to-morrow and its needs,
I do not pray;
But, keep me, guide me, help me, Lord,
Just for to-day. * * *

"FAITH CURE."

The highway along which humanity has travelled is littered with certificates of miraculous cures. Of the thousands of supposed deities to whom men have cried in their distresses, not one could have held for a day his place in the reverence of his worshippers, if it had not been believed that he was a hearer of prayer. And never have men prayed more earnestly then when they were suffering the double misery of bodily pain and fear of death.

As a rule, they gave themselves over to the priest who represented the god, just as we now let ourselves fall into the hands of the physician. If they recovered, the fee was paid in offerings, the priest being supported by offerings to the altar or temple. Not all that was laid on the altar went up in smoke: there were choice pieces of roast beef and lamb and pigeon.

Then came votive offerings—tablets, or other gifts, hung on the temple walls to testify that Æsculapius or Apollo heard prayer and healed the sufferer. Any respectable deity might have published an almanac every year, filled with testimonials of cure from grateful men and women, including the leading citizens.

The priest was the medicine man. He alone knew the properties of herbs and oils; he alone could pronounce the mystic sentences which invoke the deity and scared away the spirits of evil. And, if he understood his business, he was often able to rouse into action the energies of mind as well as of body; indeed, through the mind the body was often reached most effectively, as every physician knows to be true to-day.

Was it all humbug and imposition? Or was it a misreading of law and fact, which were not the less law and fact for all the misunderstanding? As we see it, the gods to whom they prayed were deaf and dumb and blind; there were no such beings in earth or air. Yet the sick were healed; somewhere there was restoring power; somehow it was called into action. In the absence of both rational faith and sound knowledge, how were the sick cured?

We shall never know how to answer this question fully till we understand this deep mystery which we call "life," and how it is related to the Power by which it is given and sustained. Must it not be that the Fountain from which we derive health when we are well, is also the Fountain from which we recover health when it is lost? "All that God owns he constantly is healing."

Some suppose that each man is set up in this business of living with an original capital of vitality, and that in emergencies he merely draws from the reserve fund stored in his own constitution. Others suppose that the life-force is capable of increase as well as of decrease; so that the born weakling may grow strong by wisely availing himself of the generous provisions of na-

ture. Certainly, each one of us appears to take in power with his breath, his food, his exercise; certainly power seems to flow softly in, filling our exhausted nervous reservoirs while we rest or sleep. Certainly we do not give this power to ourselves; we do not create it; we are only receivers, and often we receive it most abundantly when our own will is quiescent and we are purely passive. The strong man may become as weak and helpless as a babe; then his strength may be renewed like the eagle's; and all this without any knowledge or will of his own. Where does it come from?

We must derive this vital force from "a Power not ourselves"; a Power which makes for life and health. The energy that hides in air, water, light, heat, electricity, seems to use all these as vehicles and servants; we know not how; we appear to be no nearer to a solution of this mystery than were our earliest ancestors. But we do know, if we reflect at all, that life or health is a gift, and no creation of our own. Is not God present in all substances, processes, forces?

The one Cause seems to be operative alike in health and in sickness. The mysterious energy which first set these hearts in motion, must keep them in motion, must regulate their motion, must start up the machinery when it falters, and moderate it when it threatens to shake itself to pieces with feverish or convulsive violence.

All around us, in every animal, insect and grass-blade, we see the manifestations of a life-giving principle. Is there any reason to doubt that this invisible Cause, is the same which works in us—the same by which we live and move and have our being, the same by which we are healed of our infirmities?

What we call Nature is itself a product; and it is like a veil of appearances, at once concealing and revealing the Cause, which itself never appears and can be known only by its effects. Shall we trace our origin and give our confidence to Nature—the veil of effects—or to the hidden Cause? We have given up the notion of any gods, or any god, sitting outside the world and working on it like a mechanic; but how can we escape from this ever haunting Presence which "hides in pure transparency"; this all-working Power *inside* of all things as the author, sustainer and renewer of life, setting up a throne in every atom, in every star, in every mind, and in every body? Let all the half-gods go, and the God remains, over all, through all, *in* all, blessed forever, and forever the giver of blessing.

A restful confidence that we live in an orderly world is perhaps the most important condition of health for mind and body.

If we had no trust—no assurance of friendly relations with that invisible Power by which life goes on—the whole head would be sick and the whole heart faint. We may, therefore, say that *all orderly life is a life of faith.* Every well man would fall into gradual or swift decline, if he could lose all faith in the order by which he lives.

But if faith is a powerful agent for maintaining health, why may it not be equally powerful for restoring it? When from any cause there is a faltering in vital functions; when the processes of digestion, nutrition, respiration, circulation, secretion and excretion are partially arrested; when the nervous energy is no longer distributed vigorously over the frame, and the will loses command of the muscles, and even the senses are dulled, who does not know that *reinforcements may enter through the door of feeling?* The sudden rousing of spiritual forces to a great act of faith immediately sends new vital tides along every nerve, and starts into motion every laggard wheel. All this is just as natural as life, and just as supernatural. The power that worketh in us is a curative power, healing the disorders of body and soul by a common law. "He forgiveth all our iniquities; He healeth all our diseases."

The *right medicine* may be a vehicle of relief, just as food, air and light and heat may be vehicles of vital energy; and so the divine help may come through the removal of obstructions and the stimulation of hesitating organs. But if the

physician could utter *the right word*, that also might prove the right medicine. A word of hope and cheer, penetrating to the centre of being, stirring the emotions and the will into natural activity, often starts a series of physical vibrations which are felt throughout the organism. Along with that word the spirit-power passes—the highest form of power in man or in the universe. To me, it seems like a forthgoing of the original and Eternal Energy which is alike "almighty to create, almighty to renew." The means employed—whether medicine or word—can be only a vehicle and mask of the real life-giving Worker.

Let us frankly admit that the curative energy of faith — or rather the efficacy of faith as a *condition* of cure —is not at all dependent on a correct belief or a true religious theory. Such cases of cure are reported among men of all religions and of none. The faith may be genuine where the belief is false. If the sufferer is by any means persuaded that a healing power has arrived, he is likely to get the full benefit of that persuasion. The power *has* arrived, rather it is always present; and a certain state of mind favors its operation. That state of mind may take the form of faith in Apollo, or in the Virgin Mary, or in St. Peter, or in departed spirits, or in holy water, or in bread pills; in either case it induces a condition favorable to cure, and in either case the cure is wrought by the power of that Eternal Life by which all beings live.

The delusions of patients may be amusing or absurd; but they do not in the least discredit the fact of cure, nor the efficacy of faith as a means of cure. The healing power is not in the delusion; that belongs to the uninstructed mind. There is no unreality about the force that comes into operation; and, unless we surrender to materialism, we must count that force spiritual and divine—not the less divine because of its human manifestation. The least we can say is, that the law of physical cure, through mental operations—whether it is to be faith-cure, anger-cure, love-cure, or joy-cure—is a part of the divine order. If it is right to think of God as the original giver of life, it must also be right to recognize Him as its renewer and restorer, whatever may be the means employed in medicine or in mind.

But the *doctrine* of Faith-Cure may be quite a different thing from the fact. As that doctrine is set forth by some of its advocates—including some who have themselves been healed—the doctrine threatens to give rise to a form of mental disease, which may call for the remedy of a larger faith. This mania is the logical outcome of that narrow supernaturalism which teaches that God is only an occasional visitor to man; that miracle is the special sign of His presence; that we can only know He is here when He interferes with the uniformity of nature; and that a special Providence which does us a favor once in a while can be trusted better than the universal Providence which lives and works in the whole course of law and the whole system of order.

The Bible, which is in part a history of ancient opinions and customs, shows us that both mental and physical agents were regarded as efficacious, and that in both cases devout persons traced the healing power to the Giver of life. The Hebrews were not alone in this. Anointing the sick with oil, rubbing saliva on diseased eyes, washing in certain waters, bathing on the forehead, touching and stroking with the hand, and pronouncing certain forms of words over persons of disordered minds—all these methods are mentioned in other ancient writings; and most of them were held in high esteem throughout the East, so that they were by no means novelties when practiced by Jesus and the early Christians. At the same time the theory of magical and mysterious powers was called in to explain natural facts, even where the practice was semi-scientific.

Lightfoot finds evidence that Jesus, who appealed chiefly to faith as a condition of being healed, was suspected by the Jews of having learned in Egypt the mystic arts by which the priests were said to work miracles. But in some notable cases he employed the

means I have mentioned; and when he sent his disciples on an errand of mercy, Mark tells us that "they anointed with oil many that were sick, and healed them." St. James recommends oil and prayer; as if he had said, "Use the means, then trust in God, for in any case His is the power, and His the glory." Oil was, and still is, the standard remedy throughout the East; but the resort to prayer is at heart the appeal of faith.

But is not the wise use of medicines also an appeal to faith, or to Heaven? To disuse the natural means of cure is as fanatical as to disuse the natural means of nourishment. We depend on Providence for daily bread; but is not the sowing of seed an act of faith? In seeking health, as in seeking food, we must show our faith by our works. Prayer no more excuses the use of means of cure than it excuses the use of means of nourishment. In opening the door to faith, we must not close the door to reason and knowledge, else faith will come in as blind superstition.

Exceptional and extraordinary facts, which cannot be explained by any law now known, compel us to seek a larger interpretation of the law; but they should not work to the disparagement and exclusion of fact and law already verified. Yet, to the untutored mind, a blinding flash of light, caused by a meteor, seems more like a revelation of God than the daily pomp of the sun or the calm glory of a heaven full of stars.

A man lives in safety forty years; all this makes no impression upon him. But one day he has a narrow escape from death; then he thinks that for once God has stretched out a helping hand.

In this great city [of Philadelphia], within a year, perhaps forty thousand sick people have recovered; most of them gradually, some of them rapidly, a few suddenly. They have recovered from all sorts of diseases, by the use of all sorts of means. But here and there a case is reported where the cure came through no other means than prayer, or faith, or mental appliances of some kind. Then we are ready to exclaim, "Surely this is the finger of God!"—as if the rest of her forty thousand got well without His help! Is this faith; or wholesale unbelief?

The same childish narrowness appears in connection with Spiritualism. Shadowy phenomena, of an unusual and mysterious kind, have seemed to some much more important than the whole grand order of facts which are seen in full daylight; and intimations from the invisible realm, where nothing can be clearly verified by us, have seemed a surer guide than the accumulated experience of our earthly life.

I think, indeed, that we ought to treat all facts with due respect. The strange and wonderful narratives of sudden cure, and the startling manifestations of intelligence and power outside our common experience, are like eclipses, comets and meteors in old time, before science had found any place for them in the cosmic order. Ignorance takes fright, or jumps to conclusions, and charlatanism takes advantage; but calm inquiry is always in order, and the boundaries of knowledge are gradually enlarged with increase of power and benefit. Meanwhile, light and unsteady people lose their heads and their feet, or are carried off into cloudland.

Human bodies are something more than "hollow vessels, which, as physicians, you may fill with drugs; or, as surgeons, put your mark upon; or, as chemists, analyze!" They are alive with the indwelling spirit; they are responsive to subtlest forces; they are affected by every depression or elevation of the mind; and they are theatres of that divine activity which "spreads undivided, and operates unspent" throughout the universe.

All the wisdom of medical science or mental science, and all the energy of faith, must be accepted as "parts of His ways," or as manifestations of that Wise Goodness which works in us to restore harmony and to permit the currents of the universal life to flow through without obstruction or disorder. "Wilt thou be made whole? Believe and all things are possible." And all proper means are to be believed in, as to the order of Providence.

"All that God owns, He constantly is healing;
Quietly, gently, softly, but most surely.
He helps the lowliest herb, with wounded stalk,
To rise again. See! from the heavens fly down
All gentle powers to cure the blinded lamb!
Deep in the treasure-house of wealthy Nature,
A ready instinct wakes and moves
To clothe the naked sparrow in the nest,
Or trim the plumage of an aged raven;
Yea, in the slow decaying of a rose
God works, as well as in the unfolding bud;
He works with gentleness unspeakable
In death itself; a thousand times more careful
Than even the mother, by her sick child watching."

CHARLES G. AMES.

TWO LESSONS IN ETHICAL CULTURE.

On the evening of January 9th, a most memorable address was made here in Sanders theatre, by Mr. Felix Adler. A thousand hearers from Boston and Cambridge found their expectations more than met by an oration that for an hour kept their almost breathless attention. Very rarely is such preaching heard anywhere on earth; and the several hundred students present will not soon forget those vivid appeals to their sense of duty.

Culture does not consist of power, nor of wealth, nor of knowledge, nor of refinement, was the lesson: the heart-fact and the root and the core of culture is an unselfish love.

"Well," I said, "was there ever anything more wonderful than this scene when, with consummate skill, this spiritual engineer so flushes these lower levels of our life, our intellect, our conscience, with living water drawn from those upper sluices, while thus wholly ignoring the source whence all this cleansing flood is drawn?"

In this whole address, I said, there is not a thought, not a principle, not an impulse, not a suggestion, hardly a word, that is not taken right out of the mouth of the Lord Jesus himself. And no man ever spoke, who more manifestly lives by and continually rests in the Spirit. Thank God, I said, if the Law is still to be thus a schoolmaster leading men to Christ.

On the following Sunday, I was walking at twilight near our observatory, when, seeing the Catholic church there lighted, I went in, as I always do when I can, for a moment's quiet worship amidst scenes and a people that I love.

But I met a fresh surprise. What, I said, is this? I never before saw service in a Catholic church, nor in any other, when there was not a woman nor a child in the house. The pews at the front were filled with rude, burly men. Immediately before the altar were seated three priests counting the ballots of an election that had just been held right there. Soon they announced the names of the President, Secretary and Treasurer, for the coming year.

"What is this?" I asked of a man now leaving. "The Holy Name Society, sir," he answered.

I looked on with new interest. The young priest arose to address the members at this their annual meeting.

They were bonded with one purpose and with one vow, to remember, and if need be to speak, the holy name of Jesus whenever they hear a blasphemous or an indecent word.

Very plain, direct and manly was that pastor's address. They were responsible in part for all sin they witnessed and silently assented to. They could not listen to unclean words without contamination. They must not listen to them without objection. They must show their rebuke in looks or in deeds, if not in words. They must not allow "smutty stories" (he used that phrase again and again and again) to be told in the stable or along the street. And when they could not otherwise interfere "without getting into a fight," they could at least say, "Remember the Holy Name."

And now, in conclusion, that company of rude men all knelt down while the pastor in prayer repeated all the many names that grateful love has ever given to our Lord. After each, his fellow worshippers fervently responded, exclaiming, in words not spoken for me to hear, something like, "O, Holy Name!"

or "Honor to that Name!" or "O, Blessed Name!"

O, Felix Adler, I said, I wish you were here beside me. Here is an Ethical Culture Society that is worth the having. This is one whose work will not cease when some man of rare genius falls and passes away, as you must presently do. This is one that does not ignore the roiled pool in which the cattle are treading, while it vainly labors to cleanse the turbid stream below.

This involves a training of the conscience, and of the will and of the heart and of the soul. This rightly looks up to the source of all our life in every moral need. And this will keep the holiest presence men's eyes have ever seen here active to restrain and to ennoble, here amidst the scenes of our filthiest daily and nightly work.

Do you think, I wanted to ask, that Almighty God, or the Force of Nature, was acting in folly, when giving to Christ Jesus this mighty work, setting him to hold this place, and to be all that he is to man's imagination, as well as to man's love? Is it not through the imagination that God most wonderfully influences man's love, as well as his hope and his fear?

"Nay," presently rejoined the voice of the Spirit to me, "what are you saying? Do you think I have lost my skill? If I knew what I was doing in Jerusalem nineteen centuries ago, do I not know what I am about in New York and in Chicago to-day? Look again. Look again upon Mr. Salter and Mr. Felix Adler, and say if there be on earth to-day two more faithful co-workers with Christ, and servants of the Spirit, than these."

Then I thought of that other word of wisdom: "A certain man had two sons." One of them said, "I go, sir," yet went not. The other said, "I will not," yet went. We need to-day an avowed Christianity, something confident, radical, forward-looking, an Evangelical Radicalism. We also need, I thank God that we have, an unavowed Christianity, such as we see in Bro. Salter. Our land needs them both.

Not that Ethical Culture is *all* of Christianity. Elements of simply inexpressible value Christianity possesses which even Theism has not, and Ethical Culture is but a church trying to stand on one foot. But let us on the one hand learn to see the true life in all the churches, even the Romanist, and on the other let us honor the moral honesty of those who, when they doubt their own allegiance to Christ, say so, and try to build on other foundations.

H. C. B.

CAMBRIDGE, MASS.

FATAL CONCESSIONS.

The evidences that the ancient and long-trusted moorings of so-called evangelical theology are giving way have been multiplying rapidly enough for several years past, but one of the most fatal signs developed recently is seen in one of the broad concessions made by Rev. Dr. Field in his "Last Word" to Colonel Ingersoll, published in the December number of the *North American Review*. Dr. Field quotes the Colonel's rejection of the words "retribution" and "reward" as features of providence, and his preference for the word "consequence," and joins issue with the great sceptic on the force of the latter word. He says: "Let us accept the word 'consequence' and see to what results we are led." He then proceeds to the supposition that a man lives a life of sin here and yet repents and believes on Christ just before he dies. Dr. Field tells us that this repentance and faith will not take away the "consequences" of the evil life—that the capacity for spiritual enjoyment has been diminished by the past sin, and that such a soul must commence, even in heaven, at the foot of the scale, and grow up to the capability of spiritual happiness. This doughty Presbyterian intimates that even in heaven the shadows of past sin may rest on the repentant soul, and that joy will come only as the spirit shall grow.

This would seem to be a very rational teaching, indeed, but I beg leave to remind the readers of THE UNITARIAN that this is not Presbyterian instruction,

of the accredited type, at least. It is the teaching of the Unitarian and Universalist churches—the instruction that our happiness in any world depends upon what we are, and what we are is what we have made ourselves to be.

If this admission had been made by some novice in theology, little schooled in detecting the bearings and gravitations of thought, it would not be so strikingly significant, but being made by a very *Nestor* of Presbyterianism, it betrays the strength and depth of that "stream of tendency" which is forcing men into new relations and compelling them to new attitudes. Dr. Field, in making this concession, abandons the central position of "orthodox" theology, viz., the *imputed righteousness of Christ.* Take that element out of "evangelical" Christianity, and all of the system that remains is wholly unmeaning.

It is one of the theological twins—the other being the doctrine of the inherited guilt of Adam. The sinners of Christendom have been constantly exhorted to depend, "not upon their own worth or worthiness, but upon the righteousness of Christ." It is in the doctrinal system of orthodox theology, in every fibre of it, and the dying world has been directed to the *vicarious sacrifice* as the expiation of all guilt and the satisfaction to the divine law, for all the sins of those who repent and believe. But here appears one of the leading representatives of the traditional theology, and talks of a repentant soul still suffering the "consequences" of sin in a diminished capacity for enjoyment even in heaven! It is rational, but it is not the voice of evangelical Christianity. It is the judgment of the liberal churches, and would find welcome in the columns of THE UNITARIAN, or of any Universalist paper in the land.

Has the partition wall between the old and the new become so thin that thus a man may thrust it through with a pen? Is it so like tissue paper, that a single sentence may sever it, that the air of rational thinking may breathe through, and so refresh our minds? And more significant still—has it come to this, that a prominent Presbyterian clergyman can step through this rift which his stylus has made in the curtain, and utter from the platform of the liberal churches one of their characteristic judgments, and the great body of "Evangelicals" *utter no protest?* Assuredly the sun is rising over this field (no pun) of thought and banishing the shadows that so long have rested on the fair face of Truth. We welcome its coming.

E. L. REXFORD.

DETROIT, MICH.

CHIPS FROM MY WORKSHOP.

It is *the great* moment in a man's life when a voice within speaks to him, saying, "I want you." If he hears and obeys, from that day he lives no longer, but the work the voice points out, lives in him.

That which draws us to the prophets of the world is their sense of responsibility. To them life is not an empty dream, but is full of obligations. The great word in life is duty. With them there is no shuffling off of responsibilities: to them the words "I ought," "I must," are the voice of God.

The danger with our liberalism is that it may permit the duties of life to sit too lightly on our shoulders. We are apt to think ourselves here to please ourselves, to work out our own happiness. Better the most benighted religion with duty alongside it, responsibility as one of its great words, than the most learned philosophy without this sense of obligation. The worshiper of a stone, who feels he is here to help somebody, who is here to serve a higher than himself, is a greater man than the philosopher who knows not duty, and dreams of self-obligation as the highest obligation.

We talk of God, but there might as well be no God as the one we too often talk of,—or rather there is no help in the half listless way we talk of Him. We preach Trinities and Unities and Saviors and Divine love and mercy. But where is God—the only God that is

fit to have a place in the human heart, the God that really cares for the widow, and the hungry children, and the wretched outcasts, and the blinded millions, and all struggling souls? Where is the God of earnestness, all aglow with genuine help, whose mighty power descends all charged with mercy and healing into the depths of the vice, the misery and the sin, which his world is so full of? If he is not in the *hearts* of helping men and women, in the *minds* of the thinkers who ponder ways and means to bring out man's divinity, in the gentle *hands* of Sisters of Mercy, in the *voices* of reformers, in the *glow* of *souls ablaze with the enthusiasm of humanity;* if not in *these*, there is no God—and we are glad of it. The God who sits on a throne and hears angels sing, and sees worlds revolve, and men suffer, a God who is in the lightning, but not in the flash of the eye indignant at wrong, in the thunder but not in the voice of one crying in the wilderness, in the star but not in the heart of the suffering one, in the rose but not at the burning stake of the martyr, in the songs of angels but not on the cross with the crucified one, is a poor creature for whom humanity has no use. Blank, bitter atheism is perferable to a Theism whose Lord is such a God. Out of the depths humanity cries, down to the depths God *must* come. The cross of Christ came out of the heart of the real God. He is our God — humanity's Father—our Father who art on earth.

A short time ago I found out that the Baptist minister of our town was going to open a night school in his church for those of his own people who could not read or write. At the same time I was thinking of trying to open one for all comers. I called on my Baptist brother (for we were on excellent terms) to see if we could not join forces, and so make the undertaking more sure of success. We partially agreed to do so. My brother said he wished to open with prayer. I agreed. He wished to read a portion of scripture. To this I agreed. So we were to go to work. But, on further thought, my brother said he wished to use the night school to help get the scholars' souls ready for heaven. "All right, for I wish to get them ready for earth, which I think will be a pretty good preparation for heaven," was my reply. I said I hoped to teach them the multiplication table and spelling. But again my Baptist brother's word was, "I wish to tell them of the blood of Jesus." I replied that he might. But about this time I began to see that the aim of my brother was to break our agreement; so I said, Brother S—, you are a good man; you desire to help the boys of our town—to make them better. So do I. But now one thing prevents us. What is it? Religion—that which ought to bind us together. Your religion says to you, "Don't work with Mr. W—." My religion says, "Go to work with Brother S— or any man that wishes to do good." Which, now, is the better religion? I did not wait for a reply; for I confess that even my religion was weakening about that time. But I thought there is yet room for old fashioned Unitarian preaching for a long time to come.

ALBERT WALKLEY.

STORIES OF CREATION.

As Found in the Legends and Literature of Many Peoples.

If you will read carefully the first two chapters of Genesis you will find there two different stories of creation, not one only, as has generally been supposed. The first story, which goes down to chapter ii, verse 4, tells how the universe which we see, with all the animals which it contains, was made with orderly arrangement in six days; mankind being created, men and women together, on the last day. This is marked by the use of one divine name only, *God.* The second story begins in the middle of the fourth verse of the second chapter, and is distinguished (among other things) by the name "the Lord," a word substituted for the sacred Hebrew name Yahveh. This story does not tell us anything about the making of the earth or the sky; it says nothing of the great waste of waters, or the darkness and the light. But it describes with some detail

how Yahveh made a man out of the dust of the ground, and blew the breath of life into his nostrils, so that he became alive. Then Yahveh put him into a garden which he had planted, and made the animals one after another to match him. But none matched him, until at last Yahveh took out one of his ribs while he was in a deep sleep, and built it into a woman. So the man was formed first and the woman last, and all the animals in between.

Much more might be said about these two stories, but you can see at once that they were originally written by different persons. We may feel pretty sure that the second is the older. If you examine the first, you will find that the creative acts are very carefully arranged. The people who told it had studied the world, the earth and the sky, the land and the sea. And when they began to ask themselves how it had all come to be as they saw it, they supposed that the different parts of it had not all been made at once; nor had the different objects, the heavenly bodies, the plants and animals which occupied those different parts. So they marked them all off, one by one, and though we know now that it did not all happen as they imagined, we can still see that there is much that is grand and noble in their ancient thought.

But the people of Israel were not alone in their attempts to tell the story of the world. Most tribes and nations have tried to do so in some form or other, and I am now going to describe to you very briefly some of the efforts they have made. Some of these are very rude and simple. Others have been thought out very carefully, and are full of suggestion. Even those which have least imagination still have some interest for us. There is a poor Australian tribe, for instance, whose notions are something like this: "First of all a young man, with others, lay about unfinished and torpid, half buried in the ground. It was dark, for there was no sun. At length the god Pungil held out his hand to the sun, and made him warm. By and by the sun warmed the earth, when it opened like a door, and men and animals came up out of it." You see how vague all this is. Where did the "young man" come from, and who were "the others"? How was it that the sun existed at all, cold and dark? The people who told this story had not thought about this, and a great many other things which their story suggests. So it is very imperfect; notice, too, that it does not mention the sea.

Here is another, from the South Pacific Islands. The whole world is imagined to be round, like a vast cocoanut shell. At the very bottom of all is a thick stem, tapering to a point which represents the beginning of all things; there dwells a spirit called "the Root of all Existence." A little higher up is a stouter, stronger being called "Breathing" or "Life." At the thickest part of the stem dwells "the Long-lived." These three are the foundation of all things, and keep the whole world stable. Above the tapering stem in the bottom of the cocoanut shell dwells a woman, "the Very Beginning." She was alone, but she longed for a companion. So she plucked off a bit of her right side, and it became a living being, Avatea. This was "Noon," with two mighty eyes, the sun and moon (that is, he really represented the shining sky). By and by he quitted his mother's side, and wedded Papa, the rock.* Thence sprang the gods who peopled zone after zone in the great world-shell, and at last dragged up the land to the light of day. Around it spread the sea like a mighty plantain-leaf. Above it was the blue vault of the sky. Over this rose ten separate heavens, like the successive zones or layers in the world below. There lived the gods and the brave offspring of Avatea, who bore the solemn title of "Father of Gods and Men."

How carefully and lovingly many minds have pondered over all this. They saw that the world was a very complex thing. So they represented stage after stage of being rising above the "Root of all Existence" to the topmost heaven where dwelt the great Sky-father. But in other islands it was said

*This is a variation of the wide-spread story of the marriage of Heaven and Earth. It is curious that while in many languages Papa means father, in this group of Pacific islands it means mother, i. e. Mother Earth.

that Taaroa, son of Avatea, was the real creator of our world. And they sang—

He was; Taaroa was his name; he abode in the void:
No earth, no sky, no men.
Taaroa called, but none answered,
And, alone existing, he became the universe.

These are the stories, poems and hymns of peoples whom we call uncivilized. They are not recorded in any sacred books, they are told from father to son. Let us turn now to the thoughts of some of the ancient people of India, the Hindus. Far, far, in the past, probably before any line of our Bible was written, they had begun to compose hymns in honor of their gods. Their sacred bards guarded them carefully, and in due time they were collected under the name "Veda," or "Knowledge." Here are some verses from one of the later of them, in which the poet sings of the creative power of God:

"In the beginning there arose the Source of golden light;
He was the only born lord of all that is: He established the earth and this sky;
Who is the God to whom we shall offer our sacrifice?

"He who through his power is the only King of the breathing and awakening world,
He who governs all, man and beast;
Who is the God to whom we shall offer our sacrifice?

"He whose power these snowy mountains, whose power the sea proclaims, with the distant river,
He whose these regions are, as it were, his two arms;
Who is the God to whom we shall offer our sacrifice?

"He through whom the sky is bright and the earth firm,
He through whom the heaven was established, he who measured out the light in the air;
Who is the God to whom we shall offer our sacrifice?

"He who by his might looked even over the water-clouds,
He who is the one God above the gods;
Who is the God to whom we shall offer our sacrifice?

"O Prajâpati, no other than thou is lord over all these created things;
May we obtain that for which we have invoked thee."

Various stories were told in later books about Prajâpati, "the Lord of beings," who created the waters and plunged into them. Then arose within them the great world-egg,* out of which Prajâpati came forth, dividing it into earth and heaven. A still later age was not satisfied with these general ideas, and wrought out a much more elaborate account. As the great book of Hebrew law opens with a story of the origin of the world, so does the great book of Indian law known as the "Ordinances of Manu." It tells how the All was first in darkness, so that no differences could be distinguished in it; it could not be known; it was as though in sleep. Then the great Lord manifested himself, the waters were created, and the long process went on by which the golden egg was produced, and divided to form heaven and earth; in the middle was the sky and the perpetual place of waters. So the "Eternal Cause" issued forth as the great Brahmâ, who created mind and the organs of sense, time and its divisions, rivers and oceans, rocks and plains, desire and anger, all that pertains to conduct, right and wrong, pleasure and pain. These, however, were not the actual objects of the world we see. These objects were still further removed from the source of all being. For Brahmâ, having divided his own body, became half male, half female, and from their reunion sprang Virâj, from Virâj came Manu, himself the creator of all this world. And he produced various beings, who in their turn produced all kinds of gods and demons, serpents and eagles, lightnings and thunder-bolts and clouds, meteors and comets, apes, fishes, and all kinds of birds; cattle, deer, and men, beasts of prey and animals with two rows of teeth; worms, grubs, and winged insects, lice, flies, and biting gnats, and innumerable things of diverse kinds.

There are many noteworthy differences between this story and that of the Hebrew sage. I will mention only two. (1) The Hebrew writer describes the

*This is of course a parallel to the Polynesian notion of the world-cocoanut.

"Eternal Cause" as silent and unknown in the obscurity and darkness. The process by which the world and all its visible contents come into being is very slow. Various agents are interposed between the first Principle of all, and the plants and animals we see around us. And what we call matter, solid to touch and sight, is the furthest removed from the One Supreme. But the ancient Hebrew writer did not trouble himself about different kinds of being. All were derived with equal directness from the only God. He could not think of mind and its qualities and powers apart from the bodies whose shape and organs he knew so well. So God was the creator of everything alike; material and spiritual depended alike on him. (2) To the Hindu writer the most interesting thing was how that which was originally undivided and single came to be separated into a thousand varying shapes. Man was only one of these, along with the tiniest insect and the mightiest demon. So he has no clear and separate place in the catalogue of created objects; he is put in anywhere, between the deer and the beasts of prey. Like them he is here to-day and gone to-morrow; nay, perhaps the being that is now a man was once a worm or a tiger, or may hereafter dwell in bliss or woe, in heaven or hell. It is not so with the author of the Creation-poem in *Genesis*. He is going to tell the story of the human race. That is for him the noblest of created things. All previous creation leads up to him. The world is prepared for his habitation. Earth, sea and air have their bounds fixed, and their proper occupants appointed. And the crown of all is man. Here is a beginning of those processes of observing and distinguishing which we call science.

Which of these stories seems to you to have the truer thought? I choose the Hebrew: (1) because it teaches the direct action of God everywhere through all forms of being; (2) because it points to man as superior to the rest of the animals, as made (to use the old phrase) "in the image of God."—*Prof. J. Estlin Carpenter, in the "Sunday School Helper," London.*

REVERENCE AND SKEPTICISM.

No age can be wholly great if it has lost the power to believe in the greatest things. If we find that this power is absent from these days, banished by too much criticism, or too much laughter, or too much neglect by hearts preoccupied with the affairs of the street and the shop—its voice silenced by the noise of struggle after material rewards—all who are interested in making the age truly glorious, and see the ultimate issue of life should do what they can to win this exiled virtue to return and re-enter the hearts, the homes, and the temples of these swift flying years. Without reverence the soul is only partly a soul.

Looking for reasons for the absence of this inner grace of reverence from life, one of the first that appears is the fact of an awakened intellect. The mind, liberated by the revolutions of the eighteenth century, has been moving rapidly in every direction. No flight has been too daring for it to attempt. As a result of this new activity the realm of knowledge has been greatly enlarged; new theories of almost everything between earth and sky have been suggested; definite information has taken the place of many old conjectures; a great, and in many respects a noble literature has sprung into being and gone into almost all homes. But not the least marked of all the results of the revival of the intellect is that of the habit of criticism. The same forces that have increased the perception of the true and the beautiful have made the eye keener to detect whatever is not beautiful or true. Like Iago, our age is nothing if not critical.

As a result of this we have all grown familiar with the spectacle of destruction among beliefs which had once seemed indestructible. The axe which the last generation laid at the root of the tree, in the hands of this generation we have seen flashing through the air; we have heard its keen, well guided strokes and we have heard the crash of falling trees. Not only was the fan in the hand of the cleansing Time Spirit, but a blast was sent across the threshing

floor where was gathered all the harvest of the past, and clouds of dust and chaff were swept away before it.

Seen everywhere else, nowhere is the process of disintegration more evident than in the field of theology. Little by little the mighty fabric, reared by the churchmen of the middle ages, is crumbling into ruins. Fifty years ago theology was an impregnable dungeon—a spiritual Bastile—in which the mind was hopelessly imprisoned. Now how changed! Its walls are broken on every side, and the soul is free to pass beyond them into the great world of truth. Once the heretic was burned and the creed was spared; now the tendency is to spare the heretic and burn the creed. Everywhere the old order is changing, giving place to the new.

That this change is beneficent it would be folly to deny. But it is one of the strange laws of our world that all good is marked by some defect. Every gain implies some loss. A war which saves a nation and makes it greater is always accompanied by some injury which detracts from its benefits. A mother finds happiness in caring for her children, but her joy is always clouded by some anxiety; and as the group around her knee grows strong and buoyant through time and her tender ministries, gradually the lightness is stolen away from her heart and the roses from her cheeks. The tropics give fruit and flowers in profusion; but they give noxious insects and fierce animals, apathy and languor, in as great quantities. Thus is every good modified, and we must learn to be satisfied if the gain exceeds the loss. Admitting the high office of reason in all the affairs of life, and confessing that many and great benefits have come to us by the awakened critical faculty, we must hasten to add that life has other powers besides reason, and that the triumph of skepticism is a partial defeat.

Religion is partly a belief and partly a deed; it is a philosophy and a practice. The problem is how to maintain the right proportion between these two elements. Too much faith ends in superstition; too much skepticism ends in indifference and negation. It is better that belief and thought divide the field between them. As in nature there are alternate storm and sunshine, so in religion after the tempest of debate has swept along overturning all things that were not founded on reason, and cleansing the air, then the calm of faith should succeed; new altars should arise on better foundations, and the heart should be left undisturbed in its wonder and adoration. Criticism, sharp and insistent, is needful at times to show wherein belief is unreasonable, to strip the shell from unreal things and draw the line between the natural and the artificial. But criticism of bad forms of theology is not religion, any more than unquestioning adherence to defective beliefs or absurd doctrines is religion.

Skepticism, looking beneath appearances, searching for the root of things, is noble while truth is the object sought; but skepticism may become an impertinent curiosity, a low habit of the mind which delights more in finding a defect than a perfection,—as I once heard a person maintain that the resignation, the divine motherhood, shown in the face of Raphael's Madonna, was all the result of a trick of the artist. Pointing out the defects in an old house is not building a new one; and if there is neither the ability nor the inclination to build a new one, the old home with all its defects is much better than living on the bare ground under an open sky. The old habit of worship is better than no worship. The soul cannot live on negations alone. To point out the things that we do not believe should be the smallest part of our work. That is only preparatory to affirming the things we do believe, as the ground is cleared of weeds that the harvest may grow. The body must not only turn away from poison, but it must turn toward food. So the soul must not only deny the false, but it must affirm the true. Under the guidance of reason our age has learned to hate a sham; what it needs now is some power to teach it how to love reality with equal fervor, and embody it in its worship and its life.

To one looking for nothing else many defects will appear. There are spots on

the sun; there are flaws in the finest marble. The finest day that ever graced the earth is not without some blemish to those whose mood is not in harmony with it. The art critic can find something imperfect in every picture. There is no poetry so perfect but some fault—a bad rhyme, a strained accent, an unpoetic word, a confused figure can be detected, if one reads it for that purpose. But while the critic is searching for flaws in the day, or the picture, or the poem, he is missing the object for which they exist;—the day to remind him what his life should be and to become an arena for noble deeds; the picture to suggest the existence of that absolute and uncontained beauty which eludes all art; and the poem to awaken him to all high purposes and become an inlet to that Genius which sphered the planets and painted the rose.

It is a law that all things are best understood by those who approach them in a sympathetic mood. "We receive but what we give." As we measure it is measured to us. Childhood reveals itself to the childlike. Godhood reveals itself to the Godlike. Spiritual things are spiritual discerned. Nature whispers her secret, not to her fault finding enemy, but to her sympathetic lover. There is nothing in human life so high, nothing so sacred but that it can be tarnished and rendered ridiculous. We can think of marriage as a holy or an ignoble thing,—as a sacrament of love or a mere partnership of selfishness. Honor, self-denial, mother-love,—Christ on the cross, Cranmer in the flames, Marquette in the wilderness, may all be reduced to the low level of prudential calculation, or they may be seen all aflame with sacred meaning,—become beacon lights kindled on the mountain tops of history to guide the race toward the everlasting heights. We can think of earth as accursed and evil, and all objects of sense as common and unclean; or, like Mrs. Browning, we can see

> "Earth crammed with heaven,
> And every common bush afire with God,"

or with Agassiz find "every physical fact to be as sacred as a moral principle," and like him bow the head in reverent prayer to fit us to understand the mysteries concealed in insect and flower.

So with religion; we can grow merry over its mistakes, we can heap ridicule upon its excesses and follies, we can grow sad over its oppressions of the intellect, and indignant over its crimes. This we can all do; but when we are done we are conscious of an injustice. We would not treat art so: we would not treat nature so; we would not treat love so. No; we would apologize for their mistakes, pass lightly over all their defects, and would linger proudly over their power and virtue. So when we have, by our enmity and faultfinding, made a solitude of all that region in which the heart was wont to love and hope and aspire, where it found refreshment when it was weary and solace when it was sad, we see then, sometimes when it is to late to repair the damage, the injustice done. It should become the first, the most dear task of all who have committed this act of injustice toward religion, before earth is made desolate for them, to reverse their attitude and spend the remaining years of like seeking out the noble qualities of this Spirit, which from the beginning has hovered over the pathway of the race; — to find what power it has to uplift the fallen, cheer the despondent, comfort the sorrowing, crowd back the horizon of the future, fling light beams into the darkness which settles upon the border of earthly existence,—to seek its high, heaven-born powers and linger long and lovingly over them.

No greater calamity can overtake an age or a heart than to lose sight of its moral ideals. Then everything sinks and decays. Without the sun in the sky, the planets would fall. Well, the soul needs a moral sun no less. Gravitation is necessary to hold the stars in their place. I confess I am unable to see how the soul will be held to its duty by anything less than the attraction of moral gravitation. What will take its place? Will love for the external beautiful, will good taste? In Romola, Tito Melema shows what outcome awaits him who loves esthetics but does not

love moral beauty. George Eliot wrote it thus because it is thus in life. Will prudence, will wit, will freedom of intellect, take the place and do the work of veneration for the moral law whose manifestation made the saints and prophets of the ages, and whose native home is the bosom of God? All these we have in abundance—wit, prudence, intellect, good taste, skepticism, without stint; and yet, alas, our life in these great States of the new world is very low! We might spare the sun from the sky; but how can we spare God from our world?

The other evening I overheard some cultivated people conversing together concerning the deeper questions of existence. There was keenness of perception, there was discrimination, there was toleration and candor; but there was also sadness, as if the intellect of each had asked questions which it was powerless to answer. There was a type of what is taking place all around us. Everywhere there is intellect but skepticism. The heart has been rebuked so many times that now it remains in silence when the intellect is speaking, or unheard it sighs out its gentle remonstrance.

How rarely do we hear one appealing to the primal instincts of nature, to the intuitions of the individual soul—a wandering strain, which each can hear sounding in his own bosom of that far off harmony to which the morning stars set their song! And if one timid soul does find the courage to announce the ground of its trust in God and Immortality to be self-derived and incommunicable, how odd and out of place it seems! There is much debate and appeal to external argument, but not much trust, not many sweet and gracious motions of the soul towards God. There are many debaters but few saints. Life is moving along, pensive and sad at times, because it is uncheered by the conscious presence of an infinite Friend, and is haunted by the dread that the soul so long in partnership with clay will not be able to maintain itself alone, but trying to make the flight away from this headland of earth it will sink down into the awful sea of eternal forgetfulness. The story of Eden is repeating itself;—we have eaten of the tree of knowledge, which was fair to the eye, but our backs are turned upon the tree of Life, and our return seems barred by a flashing sword.

Our rational religion has come in vain unless with it we can possess the spirit of reverence in as great degree as could those in the past. By this test we shall know whether it is a religion or not—that the hearts that espouse it are free to adore as well as to reason. The true value of a rational religion is that it has swept away all hindering locks and walls and left the soul free to fly toward the sky; under its banner all sects, all creeds fall away and only man remains, in joy and wonder, moving toward his God.

Marked and glorious as our era is, it might add another jewel to its diadem if with its wealth, with its strength, with its intellectual culture it would combine a spiritual worship of the Highest. There is truly as much warrant for such worship as ever there was. The latest conclusions of science are religious. Ethics might easily flame up like an altar fire. The noble lovers of man are also lovers of God although they may forbear to pronounce his name; nothing that was ever true has perished. If ever man had an Infinite Friend, he has him yet. If ever his spirit was worthy of an immortal destiny, it is still worthy. The sanctions for right are as regal as ever they were. The ideals are still beyond him and above him. The sky arches as grandly over him as it did over his far away ancestors. He has not ceased to grieve or to rejoice. The solemn plaint of the soul over dreams unrealized, and the sweet unquenchable hope that the best is in the future, have not forsaken him.

All of us who came to earth when its atmosphere was chilled by doubt should begin to seek those places where the sunshine of trust is beginning to fall. We would do well to note how many of all the problems of life find their best solution by assuming the truth of the heart's vast hopes. Assume that the noblest convictions, the best thoughts, are probably the truest. O ye children of earth and

of sorrow, having tried so many things and found them wanting, now try Faith and Love. If there must come some hours of doubt when the great mystery of life baffles and terrifies you, when God seems to withdraw himself, and eternal life seems far beyond your reach, let the hours not grow into years and become the settled habit of life: let it be only the passing of a cloud over the sun, and not the sinking of the sun into a long and lonesome night. Overcome by sad questionings over our mortal lot, harrassed by cares and anxieties, stunned and broken by sorrow, rest assured, O men and women, that the Christian ages, standing on a grand instinct, have made no mistake when they placed the emphasis of life on Belief and Love.

REED STUART.

A SELF-MADE UNITARIAN IN INDIA.

The following letter, which speaks for itself, was addressed:

"*To the chief Pastor of*
The Unitarian Congregation
at Boston, Massachusetts.
United States America.

N. B.—None but a Unitarian is allowed to open this envelope."

It was duly received at the A. U. A. rooms, and from its contents being evidently intended for Dr. Channing's old Society—the only "Unitarian Church at Boston," of whose existence the writer had ever heard, it was handed to the minister of the Arlington Street Church. In these days, when some of our liberal friends are taking the tone that it was rather a mistake of the fathers of our Church to think that our simple Unitarianism is fairly derived from the New Testament, it is interesting to find an intelligent Indian gentleman and scholar, brought up in the most absolute orthodoxy, and without any knowledge of our faith, reading the Bible for himself, and *from its teachings alone*, working his own way, and that in a curiously complete fashion, to Channing Unitarianism! But here is the letter, in which we only omit the names, not wishing to precipitate the personal difficulties which such an avowal is likely to bring:

B——, NORTHWEST PROVINCES, INDIA, December 20, 1887.

REV. AND DEAR SIR:

You will indeed be surprised to get a letter from this heathen land, from one who professes a faith in which he was never bred and brought up. Before I proceed to ask any spiritual help from you, I must give you a succinct account of what I am and what is my position in life. My father, the Rev. A A——, a Trinitarian minister, now working in connection with the S. P. G. Mission of B——, was converted to Christianity while I was a mere baby in my mother's arms. Since then, as was expected, I was brought up as a staunch Trinitarian. I have received some English education: when I had passed the entrance examination to the University of Calcutta, I left my school and studied law. Now I am practicing law in this town, as a Pleader. I am about 23 years old. While I was still a boy, I cultivated some taste for the controversial theology. As long as I remained unable to read English books, I swallowed the contents of the vernacular books, written by Christian champions against the Hindus and Muslims. Since I attained some knowledge of English I greedily studied the English theological books of all sorts, obtainable in the library of a clergyman of good literary tastes. In the course of my studies, I also met with some books in which the Greek text of the New Testament is critically examined. As the result of these, my multifarious studies, I came to know, that almost all those passages from which we Trinitarians infer the Divinity (in the Trinitarian sense) of our Blessed Lord, and the doctrine of the Trinity, are no part of the scriptures. Some are shamefully corrupted to serve the purpose of the over-zealous, primitive Trinitarians, some are added after the Apostolic period, and others, a greater number, admit of a very natural and easy, but a different explanation. I have very minutely observed the forces of the Unitarian argument and the marked feebleness of the Trinitarian solution given in the "Rock of Ages" of Bickersteth. When I see that I can

myself refute those arguments, how anxious I become to see a learned solution and explanation of those heavenly verses which stand as a stumbling block in the way of many an honest inquirer, because they are distorted in a very unnatural way. Moreover, some such books as the "Fragments from the Early History of the Christian Church" convincing me to a certain degree that the Trinitarian faith was quite alien to the primitive Christians, have kindled a desire in my heart to read a work of Dr. Samuel Clarke's "in which he denied that that doctrine (of the Trinity) was held by the early Church," so I read in his biography in Beeton's Dictionary. But where can I find such valuable works in India? Many other fortunate suggestions have connected me to Unitarianism. The wonder is that I have never seen a single tract by a Unitarian author. It is the Trinitarian theology that has so molded my views. It is only very lately that I borrowed "Dr. Channing's Complete Works" from an *anti-Christian*, so I can say that it has contributed little to my *former* convictions. I have diligently searched after some Unitarian missionary in India, but failed. Some months ago, I endeavored to learn the address of a Unitarian minister, through the medium of the *Epiphany*, a Trinitarian controversial weekly, but was flatly refused; the Editor declined to help me, in what he thought an *ungodly deed* (?). He did not publish my article (disclosing a desire to hold communication with a Unitarian missionary) in his columns. My father being a pastor, and myself being from very childhood under the influence of several Trinitarian clergymen, I was induced when I passed the Entrance Examination to go to the Bishop's College, Calcutta, to be trained for Holy Orders. But I had already become a Unitarian, so I managed with great difficulty to get rid of all burdens which were likely to be imposed upon my conscience and freedom. I have secured my independence now, and I practice law, in which business I have entered very lately. I see that I shall soon be looked down upon as a heretic, when my former patrons shall fail to convert me to my old faith. It pains me much, dear sir, to see this vast land without a preacher of true Christianity. India is indeed prepared to receive the Gospel, but in its purity. No doubt "the harvest is plenteous," but, "the laborers are *few*." I have made up my mind to spread this faith among my countrymen, especially among my Trinitarian brethren. But I cannot undertake such a highly important duty without being first fully equipped with the weapons necessary for such warfare. It requires more than ordinary religious instruction, which I can only acquire after a deep study, to convince my Trinitarian brethren of their scriptural errors, and to prove to their satisfaction that the faith they hold sacred is not the same as "once delivered to the saints" by the Apostles. I feel it my duty not only to discover truth myself, but to communicate it when discovered, to others. I must inform you now that I am in the danger of being exposed to the furious attacks of the hosts of influential and learned Trinitarians. For it so happened that the Rev. Mr. H——, formerly a minister of this very station, now at C——, visited B—— to celebrate the Holy Communion in the absence of Rev. Mr. B——, who has gone over to England for a year. According to the recent proposal of the Lord Bishop, he held the "Church Committee" on Monday, Nov. 28th, 1887. Two members were to be elected as church wardens, in order to help the pastor in discharging his daily official duties. The office also involved the duty of reading the services in his absence. I was, unfortunately, elected as one of these two church wardens by the congregation. None knew that I was a Unitarian; I could myself stifle my convictions no longer. Summoning up my courage, I stood up (for the first time) and unburdened my heart, and disclosed my real faith to them all. I told them, to their great astonishment, that as I cannot in future read the Nicene and the Athanasian Creeds, how can I read their full service without modifying it in some way or other? All were astonished at this, my new confession. But through

their real love for me, in spite of all this, they accepted me as a church warden as long as I believe in the general Apostles' Creed. After the meeting broke up, Rev. Mr. H——, my father and the Head Master of the Mission School (himself a church warden) gathered together and inquired into the reasons of my faith. I defended my tenets tolerably well in this short interview, but they thought that "some frenzied distemper had got into my head," and some Unitarian polemical books had shaken my faith. No doubt they expect that I shall soon lapse into my former state. Rev. Mr. H—— has promised to send me some books in refutation of the Unitarian Theology when he reaches C——, his headquarters, and I hope I shall soon receive those books from him. The Head Master, who has himself been a student at the Theological Seminary at Calcutta, held, during this interval, several interviews with me, and I succeeded in showing him that the origin of my belief lies nowhere but in the Gospels and the Apostles. But I do not hope to withstand my other opponents who, after frankly admitting the existence of many mutilations and corruptions, say that in spite of all that, there is enough to support the Trinitarian faith. Often unmindful that "the letter killeth," they refer to the original text, of which I have no knowledge, and show me in "Wordsworth's Commentary" under "I and my Father are one," that "*one*" is expressed here by the neuter "ἑν"; and "our Lord here affirms that He and His Father, being *two persons* (masculine) are one substance (neuter)." But to my full satisfaction all objections disappear when John X. 30 is compared with John XVII. 21, 23. Chapter X. 30 admits of a very easy explanation, even when compared with chapter XVII. 10. Space forbids me to mention their other objections of this same type. Now in this emergency and despair, I am forced to seek help in your country, but am not *sure* of my hope being realized there, though there is much probability of success.

Will you not, dear Sir, if you profess the same faith, if you acknowledge the same Lord and Saviour, *for Jesus* sake, lend me a helping hand yourself and *induce others* to do so? It is *not money* or worldly favor, which I ask for. I thank God that he has given me enough and to spare, for satisfying the daily necessities of life. I only want such materials as may assist me in strengthening, establishing and defending this my faith. Am I not justified in troubling you, who I presume are as much zealous for the Lord and his work, as any other can be?

Unitarian theological books cannot be had here; I know little of any one, having the same faith, here in India. I myself feel little difficulty in parting with a book or two, when some sincere enquirer stands in need of it. Brethren, for Jesus sake help me. Can't you spare *a book* for me from your inexhaustible library? You will lose little or nothing in this manner, whereas I shall gain much spiritual benefit. Remember the words of the Apostle James: "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body, what doth it profit?"

Realize my position now: a native, not wealthy; alone in this land (to all my knowledge); lip-sealed, lest I be opposed, which I am sure to be; the hosts of my opponents heaping evidences to darken my faith; no one to help me, no co-religionist to remove a single doubt, or solve a difficulty for me, left alone to my own unaided personal efforts. If I lose my parents and patrons here, am I not justified in looking for others in other lands, who though foreign, *yet are one in the Lord Jesus*, members of the same body, having Christ for its head? I ask you in the name of all which you hold sacred, to assist me, help me. Believe me, dear gentlemen, that I have related the whole story with fidelity, and in true words. Help me brethren, help me. How can you, holding the Gospel of our Saviour in your hand, deny me this help? Can you not minister to my necessity out of your abundance? Consider over the words of the Beloved Apostle, "Whoso hath this world's

goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" It is not any worldly favor whatever, which I want. I am in spiritual need, I want the spiritual advice of those reverend authors of your sect, who have defended their faith, who have established the true doctrines of the Holy Gospel, who have strengthened the faith of the weak, contributed to the faith of the strong. Shall I be disappointed after all my efforts? No, never! I can't give any place to this doubt in my heart, even for a moment.

I address this letter to Boston, for I read in Beeton's Dictionary, that Channing, the eminent Unitarian divine, was the pastor of "The Federal Street Congregation in Boston." I hope that the Unitarian congregation there is still in existence. Lastly, I beg to remind you that if you cannot, owing to some just and wise reasons, helf me yourself, help me then, by circulating this petition among other Unitarians whom you think able to assist me. Let not my labors be totally wasted. But if I fail finally, even after that, it is my own misfortune, no blame rests on you. God will help me, as he *has* helped me; I trust in Him. Our Saviour has promised, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." But if I am finally disappointed, I shall feel highly obliged if you will kindly let me know of my sad fate, that I may be informed that my letter has reached its destination.

Yours most obediently,

A——M, B——

N. W. P. India.

It need hardly be added that Rev. Brooke Herford, the present pastor of Dr. Channing's church, has replied in the most friendly manner, and that a number of books of the kind asked for are on their way from the American Unitarian Association. B. H.

ANOTHER LETTER FROM INDIA.

Strangely enough, within the same week in which the above letter was received in Boston, another, hardly less interesting or significant, was received by Mr. Sunderland in Ann Arbor, from another educated native Hindoo, in quite a different part of India, who, through the reading of a copy of Channing's works which fell into his hands, has also embraced the Unitarian faith, and now burns with desire to give its inspiring truths to his friends. How should such powerful testimonies as these to the value of our Gospel, and of the awakening hunger of the thoughtful and earnest of all lands for it, quicken our missionary zeal! We give the second letter below. Assam, the province from which it comes, is in the extreme north-east of India, whereas the writer of the former letter lives in the extreme north-west. The letter is as follows:

JOWAI, KHASI HILLS, ASSAM, INDIA,
The 28th December, 1887.

To Rev. J. T. Sunderland.

SIR: Believing that you take interest in the spread of Unitarianism abroad, I beg to relate the following brief account of myself:

I was early converted to orthodox Christianity by the missionaries of the Welsh Calvinistic Methodist Mission. When I was old enough I found that Calvinism did not suit my mind. I happened to get a copy of Channing's works, on loan from my friends, and found that Unitarian Christianity best suited my mind. I wrote to the late Rev. Dr. Dall, of the Unitarian Mission at Calcutta, and received much help and comfort from him. It was he who gave me a better light for my soul. On his death I was left helpless, but I find Mrs. Tomkins as good a helper as Dr. Dall. She sent me some tracts which gave me a great deal of help and comfort, and made me change almost all my former Calvinistic beliefs for better and nobler ones. And I think I am now a Unitarian. I am, as you may easily imagine, looked upon as a heretic and an infidel by my friends.

I am now anxious to spread the truths of Unitarianism among my Khasi friends, but for many reasons I find that this is impracticable. There are many Welsh

missionaries who are held in great respect by the people, and unless a *white* Unitarian missionary stands up to preach Unitarianism, it is useless for any native to do so. Khasis are hill tribes. I think the only means I can use is to circulate tracts; but here I am undone, for I cannot afford to have Unitarian tracts printed. It would be a great blessing if some one would help me to print Khasi Unitarian tracts.

I have been receiving the UNITARIAN for the last few months, for which I cannot sufficiently thank you. I beg you will continue to send it to me regularly. Though I cannot afford to pay its subscription, I hope I will be able to pay the postage. Reply to this is solicited.

I have yet to learn much of Unitarianism and its mode of interpretation of the Bible. I beg you and all friends there who are interested in the spread of Unitarianism to kindly help me with Unitarian books and tracts. I shall be much obliged if you will kindly send me some twenty copies of your little pamphlet, "What Do Unitarians Believe?" for circulation here.

Yours obediently,
HAJOM KISSOR SINGH.

Would not some of our readers like to contribute money to help Mr. Singh to Unitarian literature, or to print some Khasi tracts for circulation among his friends and countrymen?—EDITOR.

OUR HEREDITY FROM GOD.*

This book deserves a hearty welcome from all thoughtful people. It will do much to help clear away the mental and spiritual fogs with which too many persons are enveloped. It will do much to lead them into the clear light of eternal truth, into faith in a religion that has its foundations in "The Self that is Higher than Ourselves." There are many to-day who see that evolution overthrows their old thought of the world, of the universe, of man, of God. They think that religion depends on their old thought, that when their old thought is proven false, religion is also proven false. Hence they cling with desperation to their old thought, and they miss the inspiration and the joy that come with the higher conception of religion. To all such Mr. Powell's book cannot fail to be a friend in their time of greatest need.

Then there are many people whose intellects are convinced of the falsity of much of the old thought in religion, and whose moral nature revolts against the hateful and immoral character of much of the old conception of religion, but who have never thought the problem out to its rational conclusions, have never come to see that duty, brotherhood, prayer, immortality, God, religion, are clearly shown in the science and in the evolution philosophy that have shattered the old falsehoods and idols. Not a few of these people are now becoming positive materialists, or are at least agnostics. To all such, as it seems to me, Mr. Powell's book has a message of immeasurable value.

In his preface the author says: "I desire to make evolution coherent to the average reader, and to relieve him of vague and often erroneous views of what it involves. . . . I shall be seriously disappointed if I do not assist in defining the positive and aggressive tendencies of evolution as a science and a philosophy. Nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism. . . . The vestibule of this study, perhaps of all study, is apparently agnostic, and doubtfully materialistic, but I rest peacefully in the conviction that the end is the embrace of God."

Having thus stated in the preface the conclusions to which he has come, and to which by the road of reason he desires to lead his readers, Mr. Powell adheres to his purpose from the first sentence to the closing page. The work is divided into three parts. "It is the object of the first part to sum up the leading arguments in favor of evolution, as accounting for structural variety, and as able to explain the actual condition of living creatures." Those who are famil-

*Our Heredity from God; consisting of Lectures on Evolution. By E. P. Powell. D. Appleton & Company, N. Y.

iar with the literature of evolution will find in this first part a clear and forcible presentation of the fascinating lines of thought which at first, perhaps, alarmed them; which took such hold upon them that they were unable to rest with their old convictions; and which finally led them to loftier heights of truth and peace. Those not familiar with evolution will, I think, search in vain for a teacher more able and more reverential than Mr. Powell.

"It is the object of the second part to show the commonalty of life between all creatures, and how definitely the links in a consecutive development of life have been established, from the jelly-fishes of the primeval seas to man, monarch of land and ocean." Each of the four chapters in this part is as interesting as a fairy tale. As one reads them his appreciation of man becomes no less, and his appreciation of those "poor relations," that have such wonderful relationships to us, becomes much greater.

"It is the object of the third part to follow evolution after man is reached, to show that there is not only one evolution of all life, including man and animals, interlinked in origin and in their progressive changes, but that human history, its religions, morals, arts, culminating in universal ethical laws, is also a subject of evolution. I aim, therefore, to trace the rise of intelligence and morals out of and above all preceding development, until we reach the great questions of God and Immortality." It is to prepare the way for this part that parts one and two were written. As one reads the seven chapters of this part he will doubtless meet with some things with which he will hardly agree, but with the great and really significant conclusions he will probably find himself in accord. Many of the thoughtful students of evolution have long believed that evolution is thoroughly consistent with the spiritual theory of the Universe, — that there is a "Self" manifested through the ever-changing garb of Nature, and that the true life of man ends not with the organism that we call body. Not a few able writers have treated these themes. I have nowhere found them treated so freshly, so fully, so conclusively as in these rich chapters by Mr. Powell.

All in all the book is a most helpful one, and is itself an illustration of the author's statement, that "nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism."

O. Clute.

THE PATH OF THE LORD IS IN THE LIGHT.

Though the path of the Lord is in the darkness that is as deep as the bottom of the sea, it is also in the light which is as high as heaven. It reaches through the valley of gloom and sorrow to the happy heights above. The divine pathway affords us along its course experiences which sparkle with joys that are worth ten times their length of grief. The journey of life warms up ever and anon with comforts that pay many times over for the cold winters of discontent.

Perhaps there is no truer word than *movement* to express the facts of existence—from the prayer going up out of the heart to the driving of the farmer to market, from the unfolding of an idea to the whisk of a comet across the sky. Mother's baby shall go and ride, is said to the eager little one. The children of humanity would put up inconsolable cries, if they could not, all tucked around in the robe of hope, ride on from one stage of moral and intellectual being to another, over the high-way of the Great King.

From every Egypt of man's bondage stretches a line of electric and heavenly potency to a Canaan flowing with milk and honey, and the birth-place of great grace. No matter how much of weakness, ignorance, despair, sin, there may be at one period, trace the course of things and divinity will ere long appear brightening the way, out of sight at first, afterwards coming forth to open day. The way out, through the sea of trouble and through the wilderness of

weary wandering, to the desired place, is of none other ordaining than that of Him who knows all about the outcomes of humanity, and who must ever from point to point be about the care of his children.

W. M. Bicknell.

THE LAW OF LOVE IN THE TEACHING OF CHRIST.

Christ has given greater prominence to love in his ethical and religious teaching than any other great religious teacher. With him love is the fulfilling of the law. To love God with all the heart, mind, soul and strength, is the first and great commandment. The second is like unto it: to love thy neighbor as thyself. Supreme love to God and subordinate love to man, is the perfection of religion and morality. It meets the obligation that grows out of our relation to God as our Father and to man as our brother.

Christ makes the love of God to man no less prominent than the duty of man's love to God and to his fellowman. "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life."

"God is in Christ reconciling the world unto himself." Faith in his love, as revealed in Christ, is the condition of our reconciliation to God. Paul says: "Being justified by faith we have peace with God through our Lord Jesus Christ." This love of God for us is the procuring cause of our love for him. "We love him because he first loved us."

Love for God and man is one of the fruits of the spirit. "The fruit of the spirit is love." Love is the evidence of spiritual life. "We know that we have passed from death unto life, because we love the brethren." It is the proof that we are the disciples of Christ. "By this shall all men know that ye are my disciples if ye love one another." By this it is seen that Christ and his apostles regarded love as the great fundamental religious and ethical principle in the Christian system. This principle embraces unity, self-sacrifice and benevolence. In action it is justice, equity, righteousness and peace. It produces consecration, and is the soul of piety. In the Church it is unity, harmony, concord and zeal. In the family it is peace, sympathy and helpfulness. In society it is benevolence, confidence, meekness, pity, compassion and forgiveness. The universal application of this principle would remedy all the evils of society, destroy sin, and bring in universal salvation.

William Tucker, D. D.

Mt. Gilead, Ohio.

ONE UPWARD LOOK EACH DAY.

Sunday.

There lies in the centre of each man's heart
A longing and love for the good and pure,
And if but an atom, or a larger part,
I tell you this shall endure, endure.
After the body has gone to decay—
Yea, after the world has passed away.

The longer I live and the more I see
Of the struggle of souls toward heights above,
The stronger this truth comes home to me,
That the universe rests on the shoulders of Love—
A Love so limitless, deep, and broad
That men have renamed it and called it God.

And nothing that ever was born or evolved,
Nothing created by light or force,
But deep in its system there lies dissolved
A shining drop from the great Love Source—
A shining drop that shall live for aye
Tho' kingdoms may perish, and stars may die.

Ella Wheeler Wilcox.

Monday.

"Behold, the Kingdom of God is within you."—*Jesus.*

In the nine heavens are eight Paradises:
Where is the ninth one? In the human breast.
Only the blessed dwell in the Paradises;
But Blessedness dwells in the human breast.
Created creatures are in the Paradises;
The uncreated Maker in the breast.
Rather, O man! want those eight Paradises
Than be without the ninth one in thy breast.
Given to thee are those eight Paradises
When thou the ninth one hast within thy breast.

W. R. Alger. From the Arabic.

Tuesday.

"Blessed are the pure in heart, for they shall see God."—*Jesus.*

I watched the sparrows flitting here and there,
In quest of food about the miry street;
Such nameless fare as seems to sparrows sweet
They sought with greedy clamor everywhere.

Yet 'mid their strife I noted with what care
They held upraised their fluttering pinions fleet;
The trod the mire with soiled and grimy feet,
But kept their wings unsullied in the air.

I, too, like thee, O sparrow, toil to gain
My scanty portion from life's sordid ways,—
Like thee, too, often hungry, I am fain
To strive with greed and envy all my days.
Would that I, too, like thee, might learn the grace
To keep my soul's uplifted wings from stain.

Susan M. Spalding.

WEDNESDAY.

HE chose this path for thee!
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here;
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee!
Though well he knew sharp thorns would tear thy feet,
Knew how the brambles would obstruct thy way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
Yet still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee!
What need'st thou more? This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

THURSDAY.

Build not on to-morrow,
But seize on to-day!
From no future borrow,
The present to pay.

Wait not any longer
Thy work to begin;
By work we grow stronger;
Be steadfast and win.

The task of the present
Be sure to fulfil:
If irksome, or pleasant,
Be true to it still.

Forebode not new sorrow;
Bear that of to-day,
And trust that to-morrow
Shall chase it away.

Thomas Hill, D. D.

FRIDAY.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find:

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars,
Is a love that is better than fate.
When the night unlocks her bars
I shall see Him, and I will wait.

Washington Gladden.

SATURDAY.

"I will abide in thy tabernacle forever: I will trust in the covert of thy wings."—*Ps. lxi. 4.*

I am drifting away to some other shore,
I know not where it may be;
But, Spirit of Love, wherever I go,
My soul will abide in Thee.

I have known thy love in the years long passed,
In seasons of grief and care;
And I know thy peace, which has blessed me here,
Will comfort and bless me there.

I am drifting away from familiar scenes,
From the friends I've known of old;
And things I have valued and held as mine
My life will no longer hold.

I am drifting away, as the years go by,
Out over Eternity's sea;
But, Hope of my Life, wherever I go,
My soul will abide in Thee.

Beatrice West.

ILLUSTRATIONS OF UNITARIANISM.

A Dedication Service.

The following is the simple, but comprehensive form of dedication which was read by the people at the recent opening of the new church at Wolfboro, New Hampshire:

To Thee, O God, our Father, we humbly dedicate this house, the work of our hands; that in it we may together worship Thee; that in it we may learn to know Thee, the only true God, and Jesus Christ whom thou hast sent; that here, in the gladness and strength of the life that now is, and in the hope of the life that is to come, we may abound in love to one another, and to all men, in righteousness of life, and in faith and trust toward the Father of our spirits.

O Lord, establish thou the work of our hands; yea, the work of our hands establish Thou it. Amen.

Beliefs of Unitarians.

The Oakland (California) *Tribune* has published a special illustrated edition, setting forth the advantages of that city, to which Rev. C. W. Wendte contributed, by request, an article, on the Unitarian Church. The article concludes as follows:

As Unitarian Christianity is still a new and struggling faith in this community, it will be proper to make the following statement of the principles and beliefs which are upheld by the Oakland Unitarian pulpit, and which, it is believed, are substantially those of the entire fellowship. "Unitarianism" was a name bestowed upon us by our theological opponents, and which we finally adopted. Originally it indicated our antagonism to the prevailing orthodox dogma of the "Trinity," but with man's growing insight into nature and human life it has come to have a still deeper and wider significance. It represents to us, also, to-day, that great thought of Unity which is the watchword of the nineteenth century; the Unity of nature and of natural law; the Oneness of the divine plan, of mankind, and of all life, both here and hereafter.

Unitarians believe that man is by his constitution a religious being; that he began on a very low plane of intellectual and moral life, and, in spite of incidental relapses, is ever advancing in truth and virtue. They hold that character is above belief, and that the end of all doctrine is righteousness of life. They maintain that reason and conscience are the final authority in matters of faith. Affirming the right of private judgment and the sacredness of individual conviction, they do not demand assent to a common and stereotyped creed. Yet starting from the same or similar premises in Nature, and in Human Nature, and pursuing the same method of rational inquiry fortified by the facts of science and common experience, there is a substantial unity of opinion among them. Certain convictions seem to them primary and established, changing only in the form of their statement and the proofs which are offered in their behalf.

Among these fundamenlal beliefs of Unitarians are the following:

First—God, the supreme power which the universe manifests, the eternal source of all being, is One, is Spirit, and is Love.

Second—His revelations in Nature, History, and the Human Soul are a continuous and progressive unfolding of his divine purposes.

Third—The Universe (which includes Man), in its beauty, unchangeable order and beneficence, is a marvelous display of the wisdom, justice and goodness of God: to discern its laws and aims is man's highest knowledge; to obey them his truest freedom and happiness.

Fourth—Man is by nature framed for noble ends, and, rightly directed, can of himself both will the good and embody it in his life. This right direction he gains through his growing intelligence and experience, but chiefly through (A), the recorded sayings and deeds of wise and holy men and women in all times and nations, which for Christians are to be found chiefly, but not exclusively, in the revered writings of the Old and New Testaments; (B), the illustrious example and sacred teachings of Jesus Christ, to whom, as founder of the new and eternal religion of love to God shown through love to man, there is due forever grati-

tude, veneration, and love; (C), the blessed hope of a hereafter based on true retributive principles and designed for the ultimate universal salvation of mankind; (D), private and public worship and the cultus of the church, whose religious fellowship and service inspire the worshiper with a deeper consciousness of divine things and incite him to render to his fellow men the works of love and duty.

Unitarianism is purely congregational and democratic in its form of church government. Every church of this order on the Pacific coast is now on the free seat plan. It is a new and advancing church, whose pride is less in showy services and denominational machinery than in the earnest, spiritual, and helpful lives that have been molded under its influences, and the leaven of free and rational thought which it introduces into all the churches and religious philosophies of our time. That the church of the future will be Unitarian in *sentiment*, whatever it may be in name, seems to us a certainty, and to this glad end we work and pray without ceasing.

JOHN HAMILTON THOM.

One of the most gifted and beloved of the Unitarian ministers of England, is he whose name stands at the head of this article. The London *Inquirer* makes the recent completion of his eightieth year the occasion of an article giving a brief account of his life and work. We give the main part of the article: "In the ordinary sense of the words Mr. Thom's life cannot be said to have been a striking, eventful one. His nature is so retiring and modest, and he has always shown such unwillingness to put himself forward, even on occasions when his conspicuous abilities and aptitude would have clearly pointed him out as a leader, that much of his valuable work has passed unnoticed by superficial observers, owing to the unostentatious way in which it has been performed. Yet those who have followed the changes of religious thought during a period of more than half a century cannot have failed to recognize the deep and penetrating influence which his teachings have exercised over the minds of many of his contemporaries. This influence has naturally been most deeply felt by those who have had the inestimable privilege of being members of his congregation, but it is by no means confined to this comparatively limited circle. The students of Manchester New College, where his services as Visitor have been so highly appreciated for many years, his colleagues on the various councils and committees which he has so ably served during his long career, his brother ministers (these, alas! sadly diminished in number), the readers of his published works—all, we are convinced, would bear willing testimony to the searching spiritual influence of one who, while never veiling his own convictions or swerving a hair's breadth from what he deemed honest and true, has always shown the most courteous respect and charity for the opinions of others.

"Mr. Thom's work as a minister has been exclusively in Liverpool, where he was appointed to the Ancient Chapel, Toxteth Park, in the year 1829. A few months after the death of the Rev. John Hincks, in 1831, he accepted the call to the pastorate of Renshaw-street Chapel, and we believe his first sermon preached in that place after his appointment was the discourse on the death of William Roscoe. He occupied the pulpit of Renshaw-street until June, 1854, when he retired for three years from ministerial duties, during which period his place was filled by the late Rev. W. H. Channing. In 1857 he returned to his old post, and finally resigned the ministerial office early in 1867. Since that time he has been but little before the public, contenting himself with quiet, useful work in the town of his adoption.

"His career is so interwoven with our denominational history that it is impossible to separate the two. Though never anxious to distinguish himself as a controversialist, he has at no time flinched from his duty when called upon to enter the lists as a champion of our faith, the most notable instance being the part which he took in the memorable Liverpool Controversy of 1839, when he,

in conjunction with the Revs. James Martineau and Henry Giles, defended Unitarianism against the attacks of thirteen clergymen of the Church of England. The discourses of these three able men have long ranked amongst our classic controversial literature. Readers of *The Christian Teacher*, *The Prospective Review*, *The National Review*, and *The Theological Review* will remember Mr. Thom's important contributions to these publications, and his published sermons will long be read with pleasure and profit by lovers of pure spiritual religion presented in that devout and touching language so characteristic of the author, while for polished elegance and refinement of style they may be truly considered perfect models. We may also cite his "Life of the Rev. Joseph Blanco White" and "Correspondence of the Rev. John James Tayler" as rare specimens of modest and judicious editorship. In connection with Manchester New College it will be recollected how nobly and successfully he strove upwards of thirty years ago for what he considered vital principles. With his friend of now considerably more than half a century, Dr. Martineau, and other noble workers in their day, he succeeded in establishing the Liverpool Domestic Mission in 1836, and he was also one of the prime movers in founding the Liverpool District Missionary Association in 1860.

"In January, 1838, Mr. Thom married Hannah Mary, daughter of the late Mr. William Rathbone, this marriage being the first solemnized in Renshaw-street Chapel. After more than thirty years of pure, Christian, domestic union Mrs. Thom was suddenly called away, leaving behind her tender memories, and the influence of an eminently graceful and religious life.

"We have not attempted a detailed account, much less a criticism, of Mr. Thom's published works, nor can we do more than merely allude to the singular charm of his bearing and conversation, which those who have had much personal intercourse with him so fully appreciate."

To the above we would like to add that at least four volumes of Mr. Thom's sermons can be obtained in this country, by applying to the A. U. A. rooms, Boston, viz., "Laws of Life after the Mind of Christ," 2 vols, $2.00; "Christ the Revealer," 75 cents; "The Revelation of God and Man in the Son of God and the Son of Man," 75 cents.

ROBERT COLLYER TO YOUNG MEN.

The Norfolk *Virginian* reprints a lecture given by Robert Collyer to college students, in which, among other things wise, witty and useful, the lecturer told the young men that he had worked on a farm, carried a hod, shod horses, broken stone on the turnpike, reaped and cradled grain, dug a well, cut wood and preached sermons that nobody wanted to hear. Such success as he had achieved had been won by pure grit and honest industry. The lecture abounded in aphorisms such as those hearing could not forget. Some of the more prominent were the following:

Work is good medicine.

A man's best friends are his ten fingers.

Society often says one thing and nature says another.

Any kind of an honest job is better than no job at all.

Have a reserve force that will come out when you need it.

The man who dies poor is rich if he only holds fast his honesty and his hope.

Only those who make clean money and do clean things win success.

A good day's work at what you can best do is the hard-pan to which all must come.

When country boys come to the city, if they only can hold on to the old sweet ways, they can defy the world.

Sleep eight hours out of the twenty-four, eat three meals a day, and walk on the sunny side of the street.

Keep your grip on good principles and good conduct, and you will be men of good name and of good fortune.

When a boy fills a house with bugs he is all right, provided he don't run after humbugs. He has the making in him of a great naturalist.

A good farmer is better than a poor doctor, and a good horse-shoer is better than a poor bishop.

JESUS HOMINUM SALVATOR.

Lord Christ,
I had heard of thee
As one of a Great Three,
And had bowed me down in awe
At the name!
(And this awful Christ blessed my soul, and departed.)

Lamb Christ,
I had thought of thee
Paying a debt for me,
And was told 'twas righteous law
Passed the same!
(And this bleeding Christ blessed my soul, and departed.)

Brother Christ,
I have read of thee,
And thy life in Galilee,
And thy sympathy Divine,
Son of Man!
(And this noble Christ blessed my soul, and remaineth.)

Dear Christ,
May I go with thee,
And wilt thou come with me?
Come, and save this soul of mine;
None else can!
(And this comrade Christ blessed my soul, and remaineth.)

THE RECONCILER.

Brother, if *your* Christ be the Atoning Lamb,
The only begotten of the great I Am,
The Rock of Ages cleft for you,—
And you say *my* Christ would never do:—
Brother, follow your Christ—and give me your hand.

Brother, if *my* Christ be the great Ideal,
"The possibitity of the Race made real,"
The lowly man of Galilee,—
And I say *your* Christ would not help me:—
Brother, leave me my Christ—but give me your hand.

Brother, if our Christs—both claiming the dear name—
Turn out in the end to be one and the same,
The Love Divine that bleeds for all,—
Would our hearts rejoice to hear Him call:
"Brethren, come unto me, and come hand in hand?"

THE MADISON (WIS.) "CONTEMPORARY," "CHANNING" AND "LEND A HAND" CLUBS.

In connection with our Unitarian work in Madison, Wis., three clubs are carried on. The one of longest standing is the "*Contemporary Club.*" This is maintained to meet the wants of the young people of the city and students of the University. It is not organized for systematic study, but for informal discussion and conversation upon contemporary and practical questions.

All persons, both old and young, are invited to attend its meetings, and any person may become a member on application.

The Club is divided into five sections as follows: Contemporary History, Current Literature, Social Science, Modern Art, and Recent Discoveries.

A leader is appointed from each section, who has charge of the work in that department. At each meeting it is purposed to have reports by paper or otherwise upon two or more topics, to be followed by informal discussion.

The Club holds regular meetings in the parlor of the Unitarian church on alternate Wednesday evenings.

A month ago the Club entered upon something unique in its history, viz., a series of "Club Talks upon the History of the Northwest",— the "talks," or lectures, to be given by gentlemen who are specialists in this line of research. The circular announcing these lectures states that "if the attendance upon and public interest shown in this course are sufficient to encourage the Contemporary Club in the belief that its efforts to introduce something akin to the Old South (Boston) Historical Work, in Madison, can be made successful, then the enterprise will become an institution here; and the Club will undertake to secure for the people, each succeeding winter, a series of Talks on matters connected with the history and development of the Great West."

The programme of talks for the present winter is as follows:

Jan. 30: The Discovery of the Northwest; by Mr. W. Butterfield.

Feb. 20: French Occupation of the Northwest; by Professor J. D. Butler, LL. D.

March 5: The Ordinance of 1787; by F. J. Turner.

March 19: The Division of the Northwest into States; by R. G. Thwaites.

April 16: Commonwealth Builders in the Northwest; by F. A. Flower.

April 30: The Position of the Northwest in General History; by Prof. W. F. Allen.

The "*University Channing Club*" was organized in the fall of 1885, for the purpose of satisfying the religious wants of those students who felt the need of some organization where they could meet and discuss religious questions from a liberal stand-point, and thus afford to one another mutual religious helpfulness. The club also forms a center for the cultivation of the social nature of its members, and for the distribution of religious literature among the students and alumni of the University.

The meetings of the Club are held fortnightly in the parlor of the Unitarian church. Students of the University and members of the faculty are always welcome.

The following course of studies in Social Science is engaging the attention of the Club the present year:

1. Social Problems; Introductory Paper.
2. Associated Charities; History of Origins.
3. Some Minor Charities.
4. The Early History of Prison Reform.
5. Prison Reform in England.
6. American Prisons.
7. The Pardoning Power.
8. Reform Work for Juvenile Criminals.
9. American Reform Schools.
10. The Temperance Problem; Regulation of Traffic.
11. The Temperance Problem; Methods of Prevention.
12. Improved Dwellings for the Poor.
13. American Efforts to Improve the Homes of the Poor.
14. The Reformed Treatment of Insanity.

In addition to the regular meetings for study and discussion, three open meetings were arranged for the winter, with lectures, on Present Methods of Associated Charities, by Rev. T. B. Forbush, of Milwaukee; on Temperance, by Rev. S. M. Crothers, of St. Paul, and on the Present Condition of American Asylums, by Hon. H. H. Giles, of Madison.

The "*Lend a Hand Club*" was organized in the winter of 1887, for the study of the Humanities and the practice of Helpfulness.

It has three classes of members. The active membership is composed of persons from ten to twenty years of age; persons over twenty may become Honorary members by the payment of 25 cents a year, and Life members by the payment of the sum of one dollar.

Regular meetings are held in turns at the homes of the members, every other Monday evening, at 7:30 o'clock.

The programme of each meeting consists of readings, short essays, games and conversation. At present a short sketch of some philanthropist is read by an active member at each meeting. All the members are expected to lend a hand in various forms of practical helpfulness.

EDITORIAL NOTES.

Let all our churches remember that the present financial year of our national missionary and work organization, the American Unitarian Association, ends April 30th. A communication from Secretary Reynolds informs us that though the year is five-sixths gone, only a quarter or so of our churches have yet sent in their annual contributions. Such delay seriously embarrasses the Association in its excellent work. Will not our delinquent churches move at the earliest possible moment? Let there be *prompt* giving, for the Association's immediate need is great; let there be *large* giving, for the Association was never doing so much, and never had such doors of opportunity open before it, as now.

Secretary Reynolds in a circular to the churches, under date of February 11th, says: "During the last two years over forty new societies have been added to our number; while the condition of the old parishes has, on the whole, greatly improved. The demand for our tracts and books during the same period has increased unprecedentedly, both in amount and earnestness. The work in College towns has never been more successful. A large number of the best students in the Colleges are regularly attending our

churches and the classes organized for the study of the Bible and religious truth. It is clear that a still more successful work may be done in the coming year."

It is plain that courage and faith are the words for Unitarians. We need only to be true to our great principles which every year are receiving new vindication, take no backward step, refuse to let our car (to use the figure of Dr. Hedge) be shunted upon any side track, and with growing earnestness and consecration press along the road of historic development that has led to where we now are — the road travelled by ancient Hebrew prophet, Jesus, Luther, Channing, Parker, Bellows, and our great living leaders, and we may be sure that the future has better things for us than any of us yet see, or many of us dream.

One of our most eminent and esteemed ministers writes, suggesting that we put at the head of the Editorial department of the UNITARIAN, and keep standing there, the Psalmists ecstatic declaration, "God is the strength of my heart and my portion forever;" Christ's definition of religion, "Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself;" and the suggestive and thrilling utterance of Longfellow: "To me a sermon is no sermon in which I cannot hear the heart beat." We are not sure but the suggestion is a good one. Certainly with the spirit of it we are in most earnest sympathy. And if we do not literally carry it out by keeping these great passages all the while actually standing at the head of our editorial matter, we shall do what is perhaps better still, endeavor to make the whole magazine a constant illustration of them. We believe that sermons are lacking, as sermons, whose heart-beat can not be heard and felt,—that do not inspire and move as well as convince. And we believe that any religion is poor and inadequate that does not rise to the height, not only of a love to man so real as to manifest itself in constant self-forgetting efforts to do good, but also a love to God, so deep and fervent, that its triumphant daily song is, "God is the strength of my heart and my portion forever." It will be the highest joy of those who have the management of the UNITARIAN, if they shall be able to do anything to kindle among our churches, and beyond, the flame of such a love.

It is with great sorrow that we record the death of Rev. Alfred E. Goodnough, who only a few months ago was called from Ithaca, N. Y., where he was doing vigorous and effective work, to the pastorate of the Church of Our Saviour in Brooklyn. In this commanding position much was expected of him. Earnest, energetic, able, in the prime of life, he could ill be spared. He died suddenly from pneumonia.

Hon. Michael Engelmann, of Manistee, Mich., whose death is noticed on another page, leaves, by his will, $5,000 to the Unitarian church of that city, for the support of Unitarian preaching, with a second $5,000 which, under certain contingencies, is to go to found a library in connection with the church.

The death of Prof. Asa Gray, January 30th, has made almost an equal void with that of Agassiz and Pierce. He resembled Darwin in his ardent devotion to research, in his constant contribution to natural science, in his progressive spirit. His name is honored the world over; his manuals are preferred everywhere. Upon his 75th birthday, November 18, 1885, all the botanists of America united in expressions of esteem and love to their acknowledged leader and generous helper. H.

It is reported that the *Pall Mall Gazette* has sent a reporter around the world with instruction to report only the good. Is the millenium coming? Is a day dawning when the newspapers of the world will not feed us principally on the garbage and offal of crime and lust and sin? And when we on our part will be willing to pay as much for news of noble things done as of vile and brutal things?

Dr. S. R. Boardman in an article in the *Independent* on the "New Departure and the Unitarian Defection" compares the liberal orthodoxy of to-day with the liberal orthodoxy of sixty or seventy years ago, and declares that although the leaders of the present movement "disclaim affinity with Universalists and Unitarians, yet there is a very significant resemblance between the defections from orthodoxy in New England in the early part of the century, and the deviations from it of Andover and its fellows at the present time." And he is right. There is no evading the fact, however much any may wish to evade it, that the "Progressive Orthodoxy" of Andover and New Haven is simply theology making "progress" *toward the Unitarian position.* Indeed, much of this newer theology has already reached the point where there is little if any difference between it and Unitarianism in its older forms.

Rev. John Page Hopps thus sharply tries the doctrine of an endless hell for a part of the human race, by the teaching of the Sermon on the Mount: "'Love your enemies,' says Jesus in his Sermon. 'Bless them that curse you, that ye may be the children of your Father who is in heaven.' Does God love *His* enemies, then? Does He bless those that curse Him? What! love His enemies in hell? Does He show His love by 'fanning the flame of their torment with the breath of His mouth,' as Mr. Spurgeon says? Does He bless them, as 'orthodoxy' everywhere says, by shutting them up for ever in a hell which shall never be opened for a soul's return? 'Be ye therefore perfect,' says this sermon of Jesus, 'even as your Father in heaven is perfect.' If that is true, then an eternal hell is not true. If that is true, then we shall yet find the tender mercy of the Lord abounding over all His works."

We are not sure whether Mr. Sherman Hoar's recent appeal before the Boston Channing Club—"What the Younger Laity Desire of the Clergy"—does not need, quite as urgently, to be addressed to our older *laity.* He opened up a question of pressing reform, when he referred to a young lay friend of his who "once drew a petition to his parish, asking that some change be made in its by-laws so that he and other young people might become members of the parish *without owning pews,* which they could not afford to do. In his petition he said that the signers desired this right of membership, that they might have a more personal interest in, and feel a more personal responsibility for, the social, educational and religious work of the parish." We should like to know the fate of that petition. We fear that Mr. Hoar would find the hardest obstacle to that widening of our church life and work which he desires, not in any unreadiness of the ministers, but in the dull, impenetrable conservatism of the elder generation in many of our old Unitarian churches,—people, personally as good as gold, but who cannot bear to have anything touched or changed; and, if the church is fairly attended and paying its way, cannot understand why the minister is not satisfied!

We recently saw Goethe quoted as authority for the, in some quarters, popular doctrine that the truest reverence will shrink from uttering the name of God or asking another to profess belief in him. The quotation read:

"Who shall dare
'I believe in God!' to say?
Who dare express Him?
And who profess Him,
Saying: I believe in Him!
Who, feeling, seeing,
Deny his being,
Saying: I believe him not!
The All-enfolding,
The All-upholding,
Folds and upholds he not
Thee, me, Himself?
Arches not there the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force,
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,

And when thou in the feeling wholly blest
art,
Call it then what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all:
The Name is sound and smoke,
Obscuring Heaven's clear glow."

Very modern all this sounds, and Goethe is to many a name to conjure by. Indeed, the argument sounds very specious, or, in the words of Margaret to whom it was addressed, "All that is fine and good, to hear it so." But when we turn to the context and find that this fine speech is Faust's, and is the prelude to others which end in Margaret's ruin, the thing he had come to effect, we do not wonder so much that he shrinks from uttering the name or professing belief in Margaret's "God," but prefers rather to use the impersonal pronoun "it,"—to speak of "*it*" as a "*force*" and to insist that real breadth will call "*it*" indifferently "Bliss! Heart! Love! God!"

So far, then, from endorsing this weak sentimentalism just now so much emphasized, that "feeling is all in all," that

"The Name is sound and smoke.
Obscuring Heaven's clear glow,"

and that "it" is quite as appropriate as "He" for expressing the "force which still weaves its eternal secret around human life"; Goethe puts the speech into the mouth of a man sold to the devil, and even then intent on a devilish purpose. Of course we are aware that a truly reverent soul might utter such words as these from Faust. But we do not think they are the most natural utterance of reverence. And certainly, as between two men, one of whom believes in God as only impersonal force, and the other of whom believes in him as conscious and personal intelligence, we can but think that not the latter but the former would be most likely to fall into alliance with devils and do devilish deeds. At least let no one, on the strength of this passage, claim Goethe's great influence in favor of a nameless and impersonal God as a basis for truest reverence in religion.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

SAINT LOUIS.

The ladies of the Church of the Messiah have this winter formed a society called the "Eliot Club," having for its object more systematic co-operation with the Pastor in all departments of Church work, and the establishment of a new branch of the Postoffice Mission. The Club has committees on Social, Charitable, Religious and Sunday-school work.

A class of ladies are studying (under Mr. Snyder's direction) the History of the Christian Religion.

The "Novel Club" meets fornightly, taking for each evening some standard work. One or more essays are read, after which an opportunity is given for general remarks.

The "Discussion Club" gives one evening in the month to the consideration of timely topics. "Charities" will be the subject for the next meeting.

A Sociable is given once a month, so that the Church parlors are open for social and literary purposes every Wednesday evening.

The Sewing Society is an important feature of the Church work. It affords a good opportunity for friendly intercourse and the introduction of strangers, while carrying on a really useful industry—the making of clothing for the children in the Mission House.

There are now thirty little ones belonging to the Home. Other children attend the day school and are given a warm dinner, each day. Their homes are visited, and assistance given if necessary.

Services have been held in the Mission Chapel this winter. There is a large and interesting Sunday-school, and on Saturday mornings the ladies give instruction in sewing to 125 girls. This school might be greatly enlarged if an adequate number of teachers could be enlisted.

E. A. F.

CHICAGO.

The Women's Unitarian Association held its last meeting, on Feb. 23d, at the Third Church. Mrs. S. W. Conger read a paper on "Contact with Children as an Educating Influence." We go to press too early to get a report from it.

At the January meeting, held at the Church of the Messiah, Mrs. G. F. Shears read a paper on "The Wages of Sin." Reports were made by Mrs. Jones, on the Current Religious Events of the Month; Mrs. Caloline Brown, on the Woman's Protective Agency; and Mrs. Marean, on the Ramabai Association.

NEW YORK.

At the February meeting of the "New York League of Unitarian Women," held Feb. 3rd, in Unity Church, Brooklyn, after some preliminary business, the paper of the day was read by Mrs. H. D. Hull, of New York, upon the subject, "The Religious Life of Woman." The subject was treated under the sub-topics: "What is Woman's Peculiar Religious Endowment?" "What is Her Mission in an Age of Religious Inquiry?" and "What are the Distinctive Duties and Opportunities of Unitarian Women?" To these questions it was answered by the essayist and the discussion following: Woman is endowed with great intuititional power. This by enabling her to realize the ideal and spiritual, the unseen and eternal, not as mere names and probabilities, but as actual existences, makes possible to her a deep religious experience. An irreligious woman is an incomplete woman. This intuitive faculty will not free woman from the necessity and duty of using reason in religion. She must not blindly adhere to the old and established, because it is old, nor reject new thought because it is new, but prove all things and hold fast that which is good. Since the Unitarian woman is less cramped by conventional opinions than others, it becomes preeminently her duty, not only to seek for definite religious beliefs, but also for the full realization of them in her life. She should be the living exemplification of a living faith in the Fatherhood of God and the brotherhood of man. Great opportunities are now opening to Unitarian women to organize and coöperate in spreading their faith and strengthening the denominational life; but to realize these opportunities missionary zeal is needed. It must be a zeal with knowledge, and, like charity, it must begin at home. To clear one's own spiritual vision is the first step in wisely leading other souls God-ward. This is especially true of mothers and teachers in the religious training of children.

After a closing prayer, the three hundred women present spent a social hour together around the lunch table, and adjourned to meet with the Unity Society (Harlem), N. Y., March 3rd.

H. E. D.

PHILADELPHIA.

At the November meeting of the Women's Auxiliary Conference, Philadelphia Branch, that body proposed to co-operate with the ministers in doing a little missionary work at home. Such work is surely needed; many persons being entirely ignorant of what Unitarianism stands for. Circulars were printed announcing six free lectures on the "Origin of Religious Ideas and Customs," to be given in the hall of the West Philadelphia Institute, by Rev. Charles G. Ames and Rev. Joseph May. Of these, five have already been heard. Also, during the month of February, three Sunday evening services and one Sunday afternoon service were announced, in the following order: Rev. Wm. H. Furness, D. D., Rev. M. M. Mangasarian, Rev. Joseph May, and Rev. C. G. Ames. What the result of seed so scattered may be, we cannot tell, but we feel sure that some of it will fall into good ground, and we hope in in due time bear good fruit. L. H. T.

THE WOMAN'S CENTENARY ASSOCIATION.

In 1875 the women of the Universalist denomination organized under the above title for the purpose of helping on the missionary work of the denomination. During most of its existence the Association has supported a missionary in Scotland, two out of the three missionaries sent thither being ladies—Revs.

Marion Crosley and Caroline A. Soule —the latter still in the field. It also shares with the General Convention in sustaining a missionary in Texas.

The Association meets annually at the time and place of meeting of the General Convention, and special meetings are held in connection with the State Conventions. It is supported by annual, life and patron memberships and by voluntary contributions. It reported at its annual meeting in October, 1887, total receipts for the year, $4,149.57; disbursements, $1,585.91; permanent fund, $7,467.00. It has published and distributed since its organization editions of sixty-eight valuable tracts aggregating 4.500,000 pages.

THE RAMABAI ASSOCIATION.

We are in receipt of the circular of the Boston Ramabai Association, organized in December last, with Dr. E. E. Hale as president; Dr. Phillips Brooks, Miss Frances Willard, and others as vice-presidents; Miss A. P. Granger, Canandaigua, N. Y., corresponing secretary; and a strong Board of nine Trustees in America, with an advisory Board of three India gentlemen. When we remember that this work undertaken by Ramabai, if carried out, would benefit every home among the two hundred and fifty millions of the population of India, and that these India peoples are our Aryan brothers, we can but rejoice to see such names as the above at the head of an organization to help it on. Here is a mission work that Christians of all shades of belief and all persons within the limits of a Christian civilization, ought to be able and glad to unite in carrying on. Let the *women* of America, especially, take hold of it; let every woman who wants to help it to the extent of a dollar send for a copy of Ramabai's book;* and let those in any place who will give even a small sum, yearly, for a term of years, organize a Ramabai Circle.

*The High-Caste Hindu Woman. By Pundita Ramabai. Price, $1.00. May be ordered by mail (for the price named) from Miss Frances E. Willard, Evanston, Ill., or The American Unitarian Association, 25 Beacon st, Boston, Mass.

UNIVERSALIST NOTES.

PARISH PAPERS.

This is the era of the parish newspaper. The minister who does not try his hand at a monthy publication of some sort, is a rare bird in these days. Our Universalist churches share the common desire. We note an increasing brood of these sheetlets nursed by jealously confident pastors. and circulated largely, among the clergy at least, as "sample copies." Dr. Canfield has one, and so has Bro. Crowe, and Bro. Perkins down in Maine, and a good many others. They seem to be bright, useful little papers, and one can see how they may be made of no little service in the parish administration. But they must make a heavy drain on the parson-editor, and possibly may be something of a financial tax. It is at least an open question whether the same amount of enterprise put into the work of increasing the circulation of the religious weeklies or monthlies might not be quite as useful in the long run. Indeed, it is yet to be determined whether there *is* any "long run" to the parish paper. However, that is something which every minister at all inclined to the venture will insist on finding out by experience. Indeed, we ourselves are only waiting a little encouragement to launch a paper of our own. It would be such a comfort to be able to refer the good sister who wants you to "print that sermon," to "our paper," and it would be such a handy solution of the question of Sunday notices; and it would be such a comfort to the faithful workers to see their names in print! Ah, *retro Satanas!*. This must be a temptation of the printer's devil!

INSTRUCTION FOR SUNDAY-SCHOOL TEACHERS.

Our Sunday-school workers east and west are trying hard to make this the busiest and best year in all that pertains to this important branch of church work. The Boston Sunday-School Union is one of our oldest and most thoroughly organized societies. It has a noble record and a well-filled treasury. Its meetings have always been among the most interesting and helpful of the many gatherings in that city of clubs and meetings. But nothing it has ever done has been of more service to the teachers in the neighborhood than its Saturday afternoon expositions of the Sunday lessons. Last year a beginning was made in this direction. Every Saturday at four o'clock the teachers in the Universalist Sunday-schools of Boston and vicinity were invited to meet for a study of the international lesson of the following day. Some clergyman of the neighborhood was appointed to conduct the exercises, his term of service being for one month. The plan has been most successful. Wesleyan Hall has been well-filled every week, and sometimes crowded. This year the conduct of the lessons has been put into the hands of Dr. J. M. Pullman, of Lynn,

whose success in this work is becoming widened and deepened, and her interest is well maintained. In Chicago a similar union formed a year ago has been of great service in rousing and developing the interest in Sunday-school work. Monthly meetings have been held with the different parishes in Chicago and vicinity, in which the vital questions pertaining to the work have been well discussed, and the workers in the different schools brought face to face and heart to heart. The results have been exceedingly valuable.

THE CHICAGO REVIVAL SERVICES.

The revival services in the Church of the Redeemer, Chicago, closed a week ago, after a continuous effort of four weeks. The outcome is most encouraging. The church has been greatly quickened, the community has had its attention directed to the great interests of the religious life, and many have been induced to turn from sinful and indifferent lives to seek the better way in Christ. On Sunday last the pastor received some forty members into the church, and will receive still more at Easter. One of the pleasant features of the work has been the cordial God-speed the pastor has received from ministers and laymen of all denominations. There is great interest in work of this character all through the interior. The actual membership of our churches has been increased almost ten per cent. in the last two years. But it looks as if a still larger increase would be made this year.

ENGLISH AND FOREIGN NOTES.

The British and Foreign Unitarian Association proposes to raise the sum of £10,000 for special services for the people, to be held in some of the densely populated towns and cities. Outside the limits of the Unitarian Churches themselves, there is not only the vaguest possible notion of what Unitarian Christianity means, but, often enough, the most ignorant and prejudiced misconceptions about it. And so it is proposed to hold these meetings for a wider dissemination of our theological and religious ideas, especially among the industrial classes, which in England, as in America, are largely outside any organized religious influence.

Social questions are deservedly occupying considerable space in English newspapers and magazines. Social reform is in the atmosphere. The *Spectator*, the *Saturday Review*, and other organs of public opinion, together with the London and provincial daily newspapers, are grappling with social problems. The articles on the various phases of socialism are vigorous and healthy, and generally the minds of the writers are free from the driveling sentimentality which so often dabbles mischievously with grave questions.

"Stanley's History of the People of Israel," and Dr. Martineau's "Study of Religion, its Sources and Contents," seem to divide between them the press notices of books. The former raises anew the question of the authorship and value of the books of the Old and New Testaments, and is provoking a storm of critical comment in the columns of the various denominational papers. The latter is received with great satisfaction as a solid contribution to the philosophy of religion.

The Freethinker, edited by the Rev. John Page Hopps for so many years, has at last finished its course. It was a bright little monthly, and has done good service, especially among timid people thinking their way from orthodoxy. But the editor does not propose to stay his hand. He is neither faint nor weary, and so turns his energies into a fresh channel, and in place of his magazine has arranged to issue a monthly series of sermons on present-day topics.

The friends of liberal unsectarian education in England have cause to be alarmed at the insidious efforts which are being made by the various religious bodies to control the School Boards in the interest of some form of sectarian teaching. The education question in England has never been dealt with entirely on its own merits. The Act of 1870 was a compromise with denominationalism. It placed the Board Schools somewhat in rivalry with the existing schools of the Episcopalians and Wesleyans, and all along there has been friction of conflicting interests. The denominational schools die slowly, and through their representatives on various boards throughout England hinder the coming of the time when free public schools will prevail. Dr. Crosskey, a veteran school-manager, foresees difficulty and warns the public against the forthcoming report of the Royal Commission on education ordered by the government, and upon which, no doubt, some future legislation will be based. The Romanists, Episcopalians and Wesleyans are a formidable combination against unsectarian education. They hate one another, generally, but love one another like brothers when they see the chance of dipping their hands into the national purse.

The Committee of the "Sustentation Fund," a fund raised some years ago for the purpose of supplementing the income of ill-paid Unitarian ministers, presented their annual report on Wednesday, Feb. 1st. The invested capital amounts to about £87,000. The managers have disbursed during the year, in grants of about £100 each, the sum of £3,500. The annual income was £7,700; subscriptions, £4,425; interest on investments, £3,275. Over fifty struggling societies have received help from this Fund. Why not start a similar movement in connection with our Churches in America?

The strongest bulwarks of orthodoxy are not impregnable to all change. Even the high Calvinistic Confession of the Scottish Kirk is undergoing assault. The Rev. Dr. Candlish, one of the "lights" of the Scotch Kirk, proposed to consider in the Presbytery "whether it is advisable that any modification should be made in the formula of adherence to the Confession of Faith required from ministers, elders, and probationers." After this, who shall say there is no hope for Liberal Christianity?

The Rev. J. P. Bland, of Sheffield, informs us, in reference to our mention of his having resigned his pulpit, that though the resignation was formally sent to the Trustees, and has not been officially acted upon by them, "it is certain that it will not be accepted."

The venerable Dr. Martineau has been compelled, through age and declining physical strength, to resign the Presidency of Manchester New College, London. The loss to the institution is incalculable. The name and fame of its late President and former Principal, added lustre to the College. Dr. Martineau has given the best years of his life, and the ripest fruits of his culture, to the service of his *alma mater*. He has made this "School of the Prophets" famous beyond denominational limits, and has turned out a succession of men who have won distinction in the pulpit, and in various fields of learning. No one in our day has done so much to uphold dignity and culture in the clerical profession, and it is an honor to the college that it has had the services of such an eminent teacher for so many years. The chair vacated by Dr. Martneau is to be occupied by Mr. H. Rathbone Greg.

A clergyman in South London said, quite recently, I have tried cricket matches, charades, penny readings, etc., to fill my Church, but I find that religion beats all these worldly experiments. What a pity the good man didn't extend his ventures so as to take in Unity Clubs, dramatic societies, turkey suppers, oyster stews, orange parties! It seems hard to reconcile ourselves to the fact that after all, there is no spiritual magnetism in these Christian endeavors.

English Episcopalians have been trying to revive a mania for Cathedral building. One has been built in Devonshire and another in Newcastle. An attempt was made to rouse the faithful in Liverpool, which is a stronghold of Episcopacy and Toryism, but the effort failed. Beyond a promise of $80,000 from Sir Andrew Walker, the great brewer, no subscriptions of any moment were forthcoming. Building a Cathedral on the net profits of beer was rather too much, even for the Orangemen of the Mersey.

The new reredos in St. Paul's Cathedral was unveiled on Wednesday, January 25th. It is of white Italian marble, with colored marble pilasters, and rises to a great height, representing the crucifixion in life size. Its cost was $120,000. The *Christian Life*, moralizing on the extravagances of ecclesiastical architecture, says: "Surely cathedral building at this time of day is an anachronism—for Protestants, at least. We all admire the magnificent structures of the kind which are already in existence. As glorious triumphs of architecture and as interesting monuments of the piety of bygone generations, every man with a spark of poetry in his nature, be his own religious views what they may, must regard them with feelings akin to reverence and affection. But to think of adding to their number in an age when religion is, or should be, becoming more and more practical and spiritual, seems like putting back the clock of history."

As an instance of religious enquiry among the educated classes in India, it is stated that in Calcutta a well-known Brahmin called on Dr. Baumann, who, in the course of conversation, asked him if he had ever read the Bible. The man looked at him and then slowly replied, "I have read the New Testament eighty-three times, and the Old Testament twenty-seven." Ornamental versions of the Scriptures intended for parlor adornment, are clearly not in demand at Calcutta.

The Rev. Henry Woods Ferris, of Hull, who was a visitor in the States last summer, has issued a volume of Sermons entitled, "The Progressive Life."

The London *Inquirer* commences the year under new management, and with an enlarged staff of editors. It was established in 1842 and is the organ of Free Christianity among the Unitarian Churches. Though not strictly a denominational paper, it circulates mostly among Unitarians. It has numbered on its list of contributors many men of literary eminence, and has held a deserving high place among the religious weeklies in England. The first numbers under the new regime carry with them an air of brisk literary smartness which promises well, and the managers offer an interesting program for the current year. We wish our contemporary larger success, and an increasing field of usefulness.

In the Church Calendar of one of our active parishes in Manchester, appear the following maxims which might not be out of place on the records of churches on this side of the Atlantic: "To keep the congregation to renewed life and work, *attend regularly;* speak no ill of your neighbor, and listen to none; bring a friend with you; don't habitually complain and criticise till you have *done* something yourself. One who regularly attends the services of his church is worth the advice of a hundred absentees."

J. C.

LITERARY NOTES.

A new edition of Thomas Starr King's volume of lectures, "Substance and Show," will soon be issued by Houghton, Mifflin & Co., at a reduced price. These lectures are full of rare eloquence and insight, and can never grow old.

A "Life of John B. Finch," the able temperance lecturer and organizer, has been prepared by his wife.

Under the general title of "Reasonable Religion," Rev. Geo. A. Thayer, of Cincinnati, is printing a series of sermons, number three of which, just at hand, is upon the "Truth and Error in the Orthodox Doctrine of Atonement."

The London *Inquirer* is publishing a series of short articles, from the pen of Rev. Richard A. Armstrong, on Dr. Martineau's new book, with the purpose not of criticising or of discussing, but of pointing out in brief the ground passed over by the great author in this the crowning work of his life.

From Hudson, Mass., comes a new parish paper, called *Hudson Unity*, with Rev. Clarence Fowler, the minister of our church, and W. H. Small, as editors and publishers. The second number, which is at hand, contains some excellent articles about the Pilgrims.

Henry Holt & Co. will soon publish a "Life of Thomas H. Gallaudet, the founder of deaf-mute instruction in the United States.

A new monthly has appeared in Boston, entitled *Our Day*, announcing itself as "a Record and Review of Current Reform." Its editor is Joseph Cook, with the assistance of Miss Frances E. Willard (Temperance department), Prof. E. J. James (Labor Reform), Prof. L. T. Townsend (Education), Anthony Comstock (Prevention of Vice), Rev. C. S. Eby (Missions), and Rev. G. F. Pentecost (Church Work).

Rev. J. W. Chadwick, of Brooklyn, N. Y., is printing his thirteenth annual sermon series. The subjects of the sermons of the present series thus far, are: "The Revelation of God," "The Unseen Real," "The Uses of Religion," and "What do Unitarians Believe?"

The Congregational Sunday-School and Publishing Society, of Boston, offers prizes of $700 and $300 for the two best MSS. for Sunday-school books. Writers can learn the terms by addressing the Society.

The church in Toronto, Canada, has just sent for 1,000 copies of Mr. Sunderland's little pamphlet, "What Do Unitarians Believe?" to distribute in that University city. This exhausts the edition of 10,000 printed a few months ago; but another edition of the same number will be issued at once. Thirty thousand copies of the tract in all have already been put in circulation.

We have had a number of inquiries lately about reading for children. We would like to call attention of all families where there are boys and girls, to the fact that our national Unitarian Sunday-School Society publishes a children's paper, which seems to us as near perfect as a paper well can be. Address 25 Beacon St., Boston. The paper comes every other Sunday, and is *called* "*Every Other Sunday*," and costs only 40 cents a year. If you want reading for your boys and girls, wise and pure, and attractive, you will get it in every number. Moreover, the paper will tell you about the very choicest children's books that are published.

Henry Ward Beecher's "Life of Jesus the Christ," is to be published early next autumn.

A translation of Emerson's complete works, by Mrs. Jules Favre, has been published in France.

An "Introduction to the Study of the Middle Ages," by Prof. E. Emerton, of the Harvard Divinity School, is to be published next month by Ginn & Co.

There comes to us the first number of *The Wisconsin Pulpit*, which we take it is to be a regular monthly sermon-issue. The sermon is by Rev. J. H. Crooker, of Madison, and is entitled, "Jesus Brought Back." It gives us an attractive picture of the real human Jesus, and a strong plea for his restoration to men in place of the non-human Christ of the theological creeds.

G. P. Putnam's Son's spring announcements of new books includes a "Life of Lincoln," by Noah Brooks; "The Relations of Church and State in the United States; or, the American Idea of Religious Liberty, and its Practical Results," by Rev. Philip Schaff; "The Religious Aspect of Evolution," by Dr. McCosh; "Proverbs and Phrases of All Ages," collected and classified by Robert Christy; and several additions to the "Story of the Nations" series.

The *Christian Life*, of London, is printing from week to week a valuable "Unitarian Calendar," which, by noting each day some important event of our history, which has occurred on that day, will in the course of the year furnish a sort of epitome of our whole past history.

An article on Rev. Leonard Whitney, first pastor of the Unitarian church in Keokuk, Iowa, will appear in the April number of the *Historical Record*, published at Iowa City. The article is by Rev. O. Clute, who as a subsequent pastor in Keokuk, learned of Mr. Whitney and his work. Letters have been written specially for the article by Justice Samuel F. Miller, of the United States Supreme Court, Judge Geo. W. McCrary, Col. R. G. Ingersoll, and General W. W.

Belknap, and it will contain a good portrait of Mr. Whitney.

Send 50 cents to the American Unitarian Association, 25 Beacon St., Boston, Mass., for a copy of "Selections from Sermons preached to the Church of the Disciples," by James Freeman Clarke—a neat book in paper covers; the first thousand copies of which were sold for the benefit of the New England Hospital for Women and Children.

We begin in this number of the UNITARIAN a short series of articles, by Prof. J. Estlin Carpenter, of Manchester New College, London, on some of the more important early Genesis stories (of the Creation, the Origin of Evil, and the Flood), with the corresponding stories that come to us from other peoples. These articles, which have recently appeared in the *Sunday-School Helper*, of London, are so full of interesting information, and are written in such a spirit of candor, that we are sure our readers will be glad to find them in our pages.

Evolution and Christianity. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Company. Price, 50 cents.

This is a little book written in a pleasant style and an earnest spirit, to urge the need, on the one hand, of a broad and rational view of Christianity, and, on the other, of a thoughtful and reverent view of Evolution, —believing that thus the two will be found not to be antagonistic, but friendly and helpful, each to the other. The author's view is that religion is natural, not supernatural. He says: "Jesus fulfilled the idea that every child born into the world may be a Messiah." "Our hope in God and man grows stronger as we contemplate life as the result of an evolution, ever upward, ever natural, ever harmonious with law."

The Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Company. Price, $1.00.

We have nowhere else seen so careful, so intelligent, and on the whole, so satisfactory a working out of the bearing of the doctrine of Evolution upon the problem of man's future existence, as is given us in this little work. It is held by some that the facts of life, as interpreted in the light of the Evolution philosophy, bear against the doctrine of a personal immortality for man. Others think they have no bearing on the matter either way. Mr. Stockwell examines the subject with great candor, and with a scientific knowledge which reveals itself in every page as wide and thorough, and not only concludes, but gives to his readers carefully his reasons for concluding, that Evolution, so far from being hostile, or even indifferent, to man's hope of a life beyond the body's death, offers real support for that hope. The book is able—a real contribution to the discussion of this important subject.

Out of Darkness into Light. By Mildred Mifflin. Shelbyville, Ill.: Printed at the office of *Our Best Words*. Pp. 178.

In the form of selections "from the journal of a bereaved mother," we have in this book a singularly beautiful picture of the experiences of a soul struggling out from the deep, and at first almost hopeless, sorrow, caused by the death of a loved child, to the light of trust in the Higher Wisdom and Love, "who doeth all things well," and assurance of finding the lost one again. We are here taken over exactly the same ground as in Tennyson's "In Memoriam." We start in midnight, we end in morning. Through six chapters there is a steady progress,—from "In the Depths," on and up, through "Looking Toward the Light," and "Do we Live again?" to "Heaven, and What it Holds for Us," and the final chapter, "The Mission of Sorrow: or the Loving Purpose of God in Affliction." With her own personal experiences and reflections, which are always suggestive, the author mingles much of incident, and especially a great wealth of fine quotation—passages the very choicest in our literature, in prose and verse, illustrating the soul's experiences in sorrow and its gropings into light and hope and faith. We can hardly conceive a better book to put into the hands of one in bereavement.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Feb.).

St. Paul's Doctrine of Sacrifice. Conrad Mascol.

The Persistence of Caste. A. H. Peters.

The Religion of Zoroaster. D. G. Hubbard.

The Treatment of Crime as Affected by the Doctrine of Evolution. J. H. Hyslop.

The Anglo-Irish Question. F. W. Newman.

Aspects of the Social Question.

Review of "Wasson's Poems." J. V. Blake.

Atlantic Monthly (March).

The Dawes Bill and the Indians. J. B. Thayer.

The Marriage Celebration in the Colonies. F. G. Cook.

The Law of Fashion. N. S. Shaler.

Beginnings of the American Revolution. John Fiske.

Popular Science Monthly (Feb.).

The Warfare of Science, IV. Geology. A. D. White.

Progress at Panama. C. C. Rogers.

Astronomy with an Opera Glass. Stars of Winter. G. P. Serviss.

The Forum (March).

Our Political Prospects. President Seelye.
A Study of Leading American Newspapers. Henry R. Elliott.

Internation Record of Charities (Feb.).

The Inspection of Institutions. Miss Elizabeth S. Putnam.
Police Matrons. Mrs. J. K. Barney.
Iowa Prisoners' Aid Association. S. S. Hunting.
The Eastern Penitentiary of Pennsylvania.

Lend a Hand (Feb.).

The Union for Home Work in Pittsfield, Mass. Anna L. Dawes.
School for Journeymen Carpenters.
Reports of Ten Times One Clubs.

The Andover Review (Feb.).

The Real Question—Why Have We a Church? W. F. Faber.
The Christian Character in Goethe's "Iphigenie auf Tauris." L. J. Huff.

The Dial (Feb.).

Winsor's Narrative and Critical History of America. W. F. Poole.

North American Review (Feb.).

The Fisheries Question. H. C. Lodge.
Why am I a Lutheran? C. A. Hay, D. D.
Serpent Myths. Varina A. Davis.
Vicissitudes of the Drama. Lawrence Barrett.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Mrs. G. W. Hosmer closed her earthly career on January 28th, and was tenderly borne to the spot in the Concord cemetery where her husband rests among so many of his kindred. She was a born minister's wife, as he was certainly called of God to the ministry. In the Unitarian church at Buffalo, at Antioch College and in his last pulpit charge at Newton, she was his benediction at the fireside as he was a benediction not to his fellow-worshippers alone, but to all who knew him. In each instance her heart was entirely in the work where his was. Her sympathy, her faith, her hope refreshed him, that he might the better refresh others. I have known intimately many such relations. I have never known any more beautiful or blessed. She was not wanting at all in dignity of manner or firmness of purpose; but to the very last there was a charm of tone, a friendship of feeling, a grace of manner endearing her to all she met. When their golden wedding was celebrated not long ago, it was felt to be the "seal of a golden ministry." If any words are to mark her place in that sweet spot so remarkable for its inscriptions, I would like to read something like these:

"For simple truth was on her tongue
And all her heart was love." H.

Rev. Oscar Clute has been transferred by the A. U. A. from the Missionary District in which he has been serving, to that of Southern California. This is by his own request, and with the earnest desire of some of the California pastors. He leaves for his new field at once.

The American Unitarian Association is planning to hold a number of conventions or general missionary meetings in the west during the coming spring—probably in Toledo, Ohio, Louisville, Ky., Kansas City, Mo., and Davenport, Iowa. And if these are successful, similar meetings will probably be held from year to year in other important western cities.

This is to certify that Rev. William R. Dobbyn, of Minneapolis, Minn., lately connected with the Universalist denomination, has applied for fellowship as a Unitarian minister, and that we, having examined his credentials, recommend him to the fellowship and confidence of our ministers and churches.

February 6, 1888.

J. R. Effinger,
J. C. Learned,
J. T. Sunderland,
Western Unitarian Committee of Fellowship.

This is to certify that the Rev. Bird Wilkins, recently of the Baptist denomination and pastor of the Bethesda Bapist Church of Chicago, has applied for fellowship in the Unitarian denomination. We have examined his credentials and recommend him to the favor and fellowship of our ministers and churches.

February 1, 1888.

John R. Effinger,
John C. Learned,
J. T. Sunderland,
Western Committee of Fellowship.

The following letter tells its own story. We would call the attention of any of our ministers journeying South, to its appeal:

Highlands, Macon Co., N. C.,
February 14, 1888.

To the Editor of the Unitarian.

A little more than a year ago a Unitarian Society and Sunday-school were organized here away up in the sky-land about four thousand feet above the sea-level. Our little society has held regular (lay) services in connection with our Sunday-school, every Sabbath since its organization, and although a strong prejudice exists against anything like liberal Christianity, we have steadily

increased in numbers. The society is not able to support a preacher, but if some of our good ministers who are out of health, or need rest, or are troubled with throat or lung difficulties, could come to our great natural climatic sanitarium they would do a good thing for themselves, and their presence among us would be of inestimable value to our little church.

CHAS. A. BOYNTON,
Chairman of Trustees.

Augusta, Me.—Mr. Pentecost, the revivalist, has been carrying on a revival here, in which most of the Evangelical churches of the city have joined. The theological extravagances indulged in by Mr. Pentecost called out a sermon from Rev. Philip S. Thacher, our Unitarian minister, which by request was printed in pamphlet form. It is entitled, "Revival Theology and Unitarian Belief," and sets forth very graphically the old thought which struggles so convulsively in these revival efforts to keep itself alive, and the new thought that is slowly but surely rising like a new day upon the world.

Baltimore, Md.—"The Doctrine of the Trinity," "Eternal Punishment," "Total Depravity," and "Capacity for Indignation the Test of a Strong Character," are subjects of some of the sermons of Rev. C. R. Weld which have been reported of late in the Baltimore *Sun*.

Boston and Vicinity.—Rev. J. H. Allen has, we regret to say, been suffering from a sharp attack of pneumonia, but our readers will rejoice to hear that he is getting better, and by the time this paragraph reaches the eyes of our readers he will, we hope, be at his editorial desk once more.

—At the First church, Rev. S. Wentworth Brooke has begun a series of short services, Sunday afternoons at four o'clock, with sermons explanatory of Unitarian belief. The first was Feb. 5; subject: "Our Belief About God"; Feb. 12, "Our Belief About Christ." We see, also, that Mr. Brooke is going to revive the Wednesday afternoon Lenten Services, which were so well attended under the ministry of his predecessor, Rev. Rufus Ellis. These began Feb. 15,—hour, 5 P. M.—Rev. A. P. Peabody preaching the sermon.

—The meeting of the Unitarian Club for February was a very good one. The attendance was unusually large, and the paper of exceptional interest, by young Mr. Sherman Hoar, on "What the Younger Laity Desire of the Clergy." It was reported in full in the Boston papers, and our ministers read it with a good deal of eagerness. The essence of its appeal, was, that ministers must not be mere preachers. The preaching has been mainly *done*,—and courageously and well,—but now the younger laity are asking "what next?" Mr. Hoar's "next" would be that the ministers must take more lead in movements for the application of Christianity to the actual needs of the world; to work more in social and philanthropic ways, among the masses of the people—who would thus be drawn to an interest in religion; and to lead the younger men and women in their parishes, in the endeavor alike to widen the church itself, so that it may become more a church of the people, and to carry its light and help to the struggling and burdened out in the world. Well, this seems to us very much what our best ministers, all the really live ones, everywhere, are trying to do; but it will press upon them with a new weight thus emphasized as the desire of the younger laity who *want to be led forward* to such work.

—Letters from Rev. A. M. Knapp, Japan, say he is taking up his residence at Tokio, and finds a cordial reception from the professors at the University. His addresses in Boston and in San Francisco, were reprinted the day after his arrival, in the leading newspaper of Japan, and were much read and commented upon.

—At the Unity Chapel, South Boston, (Wm. H. Savary, minister) a special series of six Sunday Evening Sermons has been given during January and February, by E. H. Hall, Roderick Stebbins, Robert Collyer, Stopford W. Brooke, Wm. R. Lord, and Edward Hale. On the evening of January 29, in place of a sermon, there was singing by the children of the Baldwin Place Home for Little Wanderers, with an address by the superintendent, Mr. Cooper.

—Rev. Robert Collyer preached in Mr. Savage's pulpit Sunday, Feb. 5th.

—A correspondent from the Unity Church of Allston, writes: "Our new society increases in numbers, vigor and usefulness; we are beginning to raise a building fund."

—The first week in February was a trying one for Boston clergymen, Rev. James Freeman Clarke being badly cut and shaken in a runaway sleigh; and Dr. Phillips Brooks having a very narrow escape in Philadelphia, where the carriage in which he and some friends were riding was knocked over and broken to pieces by an engine on a grade crossing. Our readers will rejoice to hear that Dr. Clarke was able to be out and preached in his own church the very next Sunday, the cut in his face, though a bad one, which had to be stitched up, having entirely healed in five days. That noble simplicity and temperance of life counts—especially at 77!

—A letter was recently received in Boston, and referred to the A. U. A., addressed to Dr. W. E. Channing, requesting a copy of his works, and enclosing a post-office order for "W. E. Channing!" It came from the South.

—There will be special services held in Kings Chapel on Sunday afternoons during Lent, with short sermons by Rev. C. F. Russell, Rev. H. Price Collier, Rev. W. I. Lawrence and others.

— Rev. T. R. Slicer's interesting course of lectures in Channing Hall on "Early Christian History" will be followed by a course on "Ethics" from Rev. Francis Tiffany.

— Rev. J. T. Marriott, who succeeded Rev. Brooke Herford in the Strangeways Unitarian Free Church, Manchester, Eng., when Mr. Herford left to go to Chicago twelve years ago, and who has been minister there ever since, has been ordered away for rest and change; and his people have given him leave of absence, of which he will avail himself for a brief visit to America. He is expected to arrive in Boston by the "Pavonia" about the 25th, and will be the guest of Rev. Brooke Herford while in Boston.

Brattleboro, Vt.—The Lend-a-Hand Club connected with the Unitarian church have given thirty-five dollars to furnish the kitchen of the Mission Home-school of the Crow Indians in Montana.

Brooklyn, N. Y.—Professor Alexander Winchell, of the University of Michigan, gave the Graham Lectures in the Brooklyn Institute on the three Sunday evenings of Feb. 5, 12 and 19, on "The Certainty of the Supersensible," "The Mode of Government of the Natural World," and "God Revealed in Evolution." The lectures are spoken of in very high terms. The Graham Foundation was created by Mr. Augustus Graham, a former parishioner of Dr. Farley, to illustrate (as the founder's will prescribed) "the Power, Wisdom and Goodness of God as manifested in his works."

Buffalo, N. Y.—On Wednesday evening, Feb. 1, Rev. Pitt Dillingham was installed as the pastor of the Unitarian church. Rev. Brooke Herford, of Boston, preached the sermon, and Rev. Frederick Frothingham, once pastor of the church, Rev. F. L. Hosmer, of Cleveland, Rev. S. R. Calthrop, of Syracuse, and Rev. J. K. Mason, of the Universalist church, Buffalo, took part in the service. A pleasant social gathering followed the installation, at which the portrait of Mr. Cutter, Mr. Dillingham's predeceseor, was lovingly wreathed with flowers. This influential church gets a tried and able pastor, and we expect good things from both.

Champaign, Ill.—Arrangements have been completed by the Illinois Unitarian Conference and the American Unitarian Association conjointly to furnish Unitarian preaching in this university town on twelve Sundays during the coming year. The plan is to get our ministers in the state and near by to give their services, a Sunday each,—the A. U. A. bearing the expense of travel, etc. The first sermon was given by Mr. Jones, of Chicago, on Feb. 18th. This is an excellent move.

Chicago, Ill.—At the Third Church the following course of lectures is in progress:

Feb. 9. Mohammed and Islam, by Rabbi Hirsch.

Feb. 16. Emerson: a Study, by Dr. Julia Holmes Smith.

Feb. 22. Robert Browning, by Rev. J. L. Jones.

March 1. Social Forces, by Dr. H. W. Thomas.

March 8. Christ in Art, by Rev. David Utter.

Denver, Col.—On the evening of January 30, Rev. Thomas Van Ness did the novel thing of giving a banquet to the pew holders of his church. But the occasion was a most enjoyable one, and it would seem useful as well, for at the close a considerable amount of money was laid upon his plate, to be applied toward liquidating the debt that still remains on the fine new church. Speeches were made at the close of the supper, by Mr. Van Ness, Mr. E. F. Halleck, president of the Board of Trustees, Mr. W. C. Dillon, Mr. Mills, Mr. T. C. Henry, and Mr. Paul H. Hanus.

Mr. Van Ness has recently been preaching a series of four sermons on "The Trial of Christ from a Legal Stand-point," closing with one on "The Tragedy of the Cross."

Dixfield, Me.—The Unitarian Church here has engaged the service of Rev. James Rawlings, of Shirley, Mass., for a year, beginning Feb. 12th.

Dublin, N. H. Dublin is so much of a "summer resort" that our church here, and its minister, take their vacation in the cool season.

On his return from his vacation recently, the pastor was given a reception by his society in the church vestry. One hundred or more people sat down to a bountiful supper prepared by the ladies. During the evening a hymn was sung, which was written for the occasion by a lady eighty-one years of age, whose heart still beats strong for the church of her love. The pastor's Sunday-school class contributed to the exercises of the evening by presenting a beautiful engraving and a fine photographic album to their teacher and his wife. The occasion was greatly enjoyed by all.

Eastport, Maine. A correspondent writes: "The Unitarian Society here is enjoying an exceedingly interesting course of Sunday Evening Lectures on 'Society and Some of its Forces,' by its pastor, Rev. H. D. Catlin. Mr. Catlin is also teaching a Sunday afternoon Adult Class in the study of the History and Literature of the Bible.

Geneva, Ill. Mr. Thomas P. Byrnes, late from the Meadville Theological School, who has been preaching for the Unitarian society for a time, was ordained Feb. 1.

Indianapolis, Ind.—An exchange says: "Pundita Ramabai is speaking this week in Indianapolis by invitation of Mrs. May Wright Sewall, Principal of the Girls' Classical School. She speaks each evening of the week at different churches, and

under the auspices of different societies that have given her a cordial reception. A 'Ramabai Circle' was formed at a meeting of representative women of the city, last week, at the residence of Mrs. Sewall."

Iowa City, Iowa.—A correspondent writes: "One of the most effective addresses ever given in Iowa City, was that delivered on a recent Sunday evening, by Mrs. C. T. Cole, of Mt. Pleasant, Iowa. Mrs. Cole is working under the direction of the White Cross Association, and her address was a strong and touching appeal for social purity."

Kansas City, Mo.—The Unity Club recently had an evening of "Study of Aboriginal Culture," embracing (besides some fine music) three papers, entitled, "A Visit to Montezuma's Birth-place," "A Brief Review of Aboriginal Literature," and "A Half Hour at Palenque."

—On January 31, at the close of the morning sermon, several persons joined the Unitarian church.

La Porte, Ind.—Mrs. Dr. Dakin has taken charge of the Post-office mission work for the State, and is carrying it forward with good results. Lay services are still sustained in the Unitarian church. A sermon preached by Prof. Hailman, Superintendent of Schools, in December, on "Infidelity in the Church," or "Infidelity as Caused by Creeds," was attacked by the Presbyterian minister—seemingly with the design of driving Prof. Hailman out of his position in the public schools. Mr. Kendall's sermon has been printed in pamphlet form, and Prof. Hailman has replied in a pamphlet. The community is much stirred up over the matter; but the result will probably be a general rally of the more broad and fair minded people of the community to the support of Prof. Hailman, whose work as an educator is confessedly able, and a strengthening of the Unitarian cause in La Porte.

Louisville, Ky.—The friends of the late Mr. J. L. Danforth have published a memorial pamphlet giving a sketch of his life and a loving tribute to the nobleness of his character, and the great service he rendered to his church, to his city, and to many a good cause that appealed to him.

—The pastor of the Unitarian church, Rev. C. J. K. Jones, has recently been away in Florida for two weeks. On one of the Sundays the pulpit was supplied by Rev. Geo. Batchelor.

Manistee, Mich.—The Unity Dramatic Club recently rendered to a large and delighted congregation in Armory Hall, Bulwer Lytton's five act comedy, "Money."

—On Tuesday night, January 30, Hon. Michael Engelmann, of this city, died. He was one of the founders of the Unitarian church here, a trustee and a very liberal supporter. He was a man of large means and just as large a heart. A Hebrew by birth, a Unitarian by conviction. By his will he leaves to the Unitarian church of this city, for the preaching of Unitarian doctrines, the sum of $5,000. Also $5,000 to found, in connection with the church, a Library to go by his name, unless in five years a hospital is established in our city. If said hospital is established this second $5,000 goes to that. Our city will greatly miss Mr. Englemann, for he was perhaps our most public spirited citizen. A. W.

Meadville, Pa. — A correspondent writes: "The Theological School is thriving vigorously. There are now thirty-two students in attendance. The spirit of reverent rational inquiry and the earnest endeavors after intellectual, moral, and spiritual truths, promise in the near future effective reapers for the great western fields. One cannot long be associated with such a band of earnest workers without becoming enthusiastic in our great liberal cause. There are five Scandinavians in the school, two Swedes, and three Norwegians. In a short time Mr. Janson will have help in his great work in the Northwest. The three Norwegians come right from the Prohibition battlefields of Minnesota and Dakota. Their vigorous temperance spirit would, I believe, put to shame the shilly-shally attitude of some of our older Unitarians toward the rum traffic."

—The Unitarian church and the whole city have suffered a serious loss in the recent death of Mr. Clinton Cullum. The funeral was conducted by Rev. H. H. Barber; an address also being made by President Livermore. Mr. Cullum had been a singularly faithful and devoted worker in the Unitarian cause from his very boyhood. The Theological school, as well as the church, had no truer friend. Mr. Barber well said of him: "I have known, in now nearly thirty years, few so consistent examples of the sweet and gracious side of Christian character, joined with a hearty and painstaking loyalty to the home, the church, the good offices of the neighborhood, the good interests of society. He had a genius for ready help. His religion had the constant witness of a pure and gentle spirit, a thoughtful regard for others' comfort, and a patient, punctual fulfillment of every trust."

Moline, Ill.—A movement is on foot to build a new Unitarian church here—a church dedicated to, and adapted for, not only Sunday worship, but also such week day enterprises and activities as will benefit the community. Its sittings will be free; it will be freely used for charitable and philanthropic objects, lectures, readings, concerts, classes or other form of useful instruction for the people. The ideal in mind is a religious home, and a place of worship, work, and general helpfulness, open every day of the week. This is surely the true idea of

the church. It ought to succeed, and we believe it will.

—An excellent sermon by the minister, Rev. H. D. Stevens, on "The Revelations of Truth," appears in a late number of the Moline *Daily Republican*. Mr. Stevens is already making himself a power in the charitable work of the city.

—A concert was given by members of the Unitarian society, at the Wagner Opera House, on Feb. 28th.

Montpelier, Vt.—The Church of "The Messiah" was organized some twenty years ago, by Rev. Charles A. Allen, now of New Orleans, La. It welcomes to its fellowship all who can subscribe to the following bond of union: "We write our names to this Covenant in the faith and fellowship of Christian disciples; trusting in God our Father in heaven, accepting the Gospel of Christ as our sovereign law, and resolving, by the help of God, to live in honesty and charity with all men, and in Christian faithfulness with one another." Rev. J. Edward Wright is the pastor. In the anniversary sermon, preached not long since, a showing of work was made which few ministers could equal. During the eighteen years that he has been settled here, he has delivered 1,100 sermons in Montpelier, and 700 elsewhere, besides 750 short addresses. He has attended 450 funerals and solemnized 400 weddings. Ninety persons have been received into the fellowship of the society, and eighty children dedicated. During this long pastorate, Mr. Wright has proved himself an earnest, conscientious worker for every good cause, and has very greatly endeared himself to his people.

Muskegon, Mich.—On Feb. 9, Major Chauncy Davis died,—one of the most prominent and respected business men of the city, and the leading representative of Unitarianism here. He had held many important places of public trust, and had always been a man of great benevolence.

Mt. Pleasant, Mich.—One of the trustees of the Unitarian church writes: "The first year of Rev. E. C. Headle's work among us is about to close. I think much good has been done. The society is small, but many in the community are growing friendly, and a considerable number are showing a disposition to join us. We have now an excellent little Sunday-school, and arrangements have been made to lessen our expenses in certain ways, so that our financial strain will be less. The desire is very earnest that Mr. Headle shall remain with us; if he does, I think the prospect before us is encouraging."

Plymouth, Mass.—We are very glad to hear that this old parish has at length "made up its mind," and called Rev. Charles P. Lombard, of Athol, Mass., and that he has accepted.

Portland, Oregon.—The reports read at the annual meeting of the Unitarian society show general prosperity. The pastor reported several memorial gifts or trusts received during the year. The Sunday-schools carried on by the society number jointly over 260 children. The Ladies' Society numbers over 60 names. There are various sub-organizations—The Christian Union, The Postoffice and Home Mission, The Church Temperance Society, and True Helpers, and The Fraternity of Young People, which has lately, in addition to other good works, undertaken to fill the alternate Sunday evening service of the pastor with a vesper service. The pastor reported as part of the parish service during the year 1887, twenty-five baptisms, forty marriages and thirty-three funerals.

San Diego, Cal.—A correspondent writes: "Our congregations have far exceeded the capacity of our church building. A new and much larger one will soon be erected. A large influx of eastern people has given a new impetus to the liberal cause on this coast. A missionary for Southern California is much needed. The right man can do a great organizing work here, and some of us think Bro. Clute is the man. He or some other as good, say Batchelor, should be sent here at once."

Shelbyville, Ill.—Rev. George Batchelor, western agent of the A. U. A., recently spent two days here, of which Bro. Douthit writes thus appreciatively in *Our Best Words:* Without any public announcement of his presence, he dropped quietly into two little gatherings—one of them five miles in the country among the farmers, and the other our weekly prayer meeting. In this last he spoke modestly and simply some tender and beautiful words that our young folks will always remember; and then after a personal conference on practical church affairs with a few of the Elders of the First Congregational Church in Shelbyville, he departed, leaving all who were so fortunate as to meet him lifted and strengthened to do better work for the Master, if possible, than ever before. We are decidedly in favor of a Bishop, and hereby move that the A. U. A., appoint and keep one constantly in the western field.

St. Louis, Mo.—The Minister's Confirmation Class began on Feb. 17th.

—Mr. Snyder has recently been east on a short vacation—his pulpit here being occupied meanwhile by Rev. W. H. Lyon, of Boston. While in Boston, he preached for Mr. Lyon, in Boston Highlands, for Rev. C. R. Eliot, in Dorchester, and for Rev. Henry W. Foote, in Kings Chapel. On Monday, Feb. 6, he spoke to the ministers, in Channing Hall, on "The Minister as a Specialist."

—The list of subscribers to the UNITARIAN is large in St. Louis; but Mr. Snyder, determined to have it larger still, has set a canvasser at work in the city.

—The Young People's Channing Club of the Church of the Messiah, is studying "Longfellow" this winter.

—The Unitarian Club has held five of its eight monthly meetings of the season. At the February meeting the ladies were invited guests. An essay was read by a prominent local journalist on "Journalism, Foreign and Domestic." Professor J. K. Hosmer will address the Club at the March meeting. One of the most fruitful subjects discussed at previous meetings has been "Associated Charities," out of which there are signs that practical good is to result. At the February meeting the new officers were installed. The third year of the Club opens with bright promise.

Strawberry Point, Iowa.—Died, at this place, February 2nd, 1888, Peter Blake, aged 65 years. Born in Virginia, and living for a time in Michigan, he settled at Strawberry Point in 1853, was married in 1854, and died where he had lived 34 years, honored and respected by all. He was a charter member of the Universalist Society here. His purse as well as his heart were always open for the needy. Many readers of the UNITARIAN will remember the deceased, and testify to the beauty of his religion.

Tacoma, W. T.—The new church is completed and dedicated. It is a neat, attractive, home-like building, well located in the young city, and seats 225 persons. It has a basement story, not yet finished, which will contain a good Sunday-school room, parlor, kitchen, pantry, class room and stage. At the crowded and enthusiastic opening service, addresses were made by Rev. T. L. Eliot, of Portland, Oregon, and Mr. S. A. Eliot, of Seattle; and a historical statement was read by Rev. G. H. Greer, the pastor. The history of Unitarianism in the Puget Sound region and in Tacoma is briefly as follows:

The first Unitarian preacher to visit Puget Sound was Starr King, who went to Olympia in 1862. In 1870 Rev. T. L. Eliot followed, and through his efforts Rev. J. C. Kimball, who is now in Hartford, Conn., was sent to Olympia by the American Unitarian Association. In 1875 he was relieved by Rev. D. N. Utter, who edited and published the *Unitarian Advocate*, and built a church there, working on it with his own hands. The pastor was called away to other fields in 1880, and left a congregation that for a long time struggled on. The church was burned in 1883, and it seemed as though they must give up the struggle, but in 1884 Rev. G. H. Greer was appointed missionary for this region by the Unitarian Association, and held his first service in Tacoma on the 30th of August of that year. At first, monthly appointments were made and services held by him in Tacoma, Seattle, Victoria and Olympia, but eventually the two latter were given up and services were alternately conducted in Seattle and Tacoma. The first meetings in Tacoma were held in the rooms of the Y. M. C. A.; but at a convention held in Portland, the general association of that body decided that the Unitarian church was not evangelical, and the president of the Tacoma branch of that body gave them notice that they could use the rooms no longer. In this dilemma Bishop Paddock came to their rescue and allowed them the use of the school house on St. Helena street. On August 30, 1885, a Unitarian society was organized with fifteen members, and in July following the Sunday-school had grown to such proportions as to compel a removal to the G. A. R. hall. In the fall of that year action was taken toward securing lots on which to build a church edifice, and last spring a site was selected. Ground was broken for the new church on the first of September, 1887.

Toledo, Ohio.—The Unitarian church which Rev. A. G. Jennings has recently organized in Toledo, Ohio, takes the name "The Church of Our Father," declaring its fellowship to be that of "the Unitarian churches of America," and its "object," "the maintenance of religious worship, and the study and practice of pure Christianity —love to God and love to Man." The following is its "Bond of Union:"

We, whose names are hereunto subscribed, believing that we can better promote pure Christianity—love to God and love to Man —by associating ourselves together as a Religious Society than we could in our individual capacities, unite in the interest of this cause and work. Recognizing the right of private judgment, and the sacredness of individual conviction, we require no assent to any doctrinal statement, but welcome all who desire to co-operate with us in advancing the cause of Rational Thought, Religious Culture and Right Living.

Toronto, Can.—A correspondent reports increased prosperity in the Unitarian cause here. Some interesting Services of Song have been held in the Unitarian church on Sunday evenings; and a short series of Theatre Services is projected.

Waterbury, Vt.—The friends of Unitarianism are making something of an effort to organize a Unitarian society here. January 8th, Rev. Perry Marshall, pastor of "Unity Church" Stowe, preached at "Hotel Hall" on "Unitarian Belief," to an audience of thirty, and on January 22d, Rev. J. Edward Wright, of Montpelier, gave an exposition of the doctrine of Unitarianism to an audience of over sixty. Waterbury is largely Orthodox, but the Liberal Faith has gained a slight foothold, and it is hoped that a Unitarian society may be organized within a few years. Rev. S. C. Beane, of Salem, Mass., preached here February 19th.

Whitman, Mass.—This society, only formed in 1886, has just invited to its min-

istry Rev. J. J. Twiss, formerly of our church at East Wilton, N. H., and recently residing at Cambridge.

JOTTINGS.

President Angell in his report to the Board of Regents of Michigan University, notes a gain of thirty-six young women students, during the past year, besides a very considerable gain of young men. The young women now form about seventeen per cent. of the whole. He testifies to their ability to do the college work, in its severest forms, without failure or injury to themselves, and says: "The advantages derived from the University courses have proved as helpful to the women in their lives subsequent to their graduation as to the men."

A correspondent in the *Christian Register* suggests Philadelphia as a place for holding our next National Unitarian Conference. The suggestion seems one worth thinking of.

The corporation of Harvard University have voted to build a new dormitory to cost $200,000, and to be known as Hastings Hall.

To the declaration that Universalists preach more theology than any other denomination, one of our contemporaries very complaisantly replies: "Well, Universalism is a good theology to preach. There are theologies that will not bear preaching."

The rapidity with which Anglo Saxon literature is pouring into Japan is illustrated by the fact that 85,000 English and 119.000 American books were imported last year, an increase of nearly 100 per cent.

Rev. C. E. St. John, in an article in the *Christian Register* of Feb. 9th on Unity Clubs as "the Boomerang of Unitarianism," says: "Unitarians take to literature as ducks to water, and there is no need of this constant urging of them to form reading clubs. Our claim to a hearing in the world rests, not upon our knowledge of Browning or of the dramatic art, but upon our power to utter spiritual truths with authority. It is worse than useless to try to pursuade people that because they are literary they are therefore religious. West or East, so long as we fancy that our work as a church is anything except directly and positively *religious*, so long will our unskillful efforts fall back destructively upon our own heads."

The Channing Club of Boston has voted not to have smoking at its public dinners. This is as it should be.

"History begins when the day-light of a spiritual consciousness dawns upon man. This dawn occurred in Asia, the scene of History's childhood. The Grecian world contributes the second division, representing the second age in the life of history—the age of youth. History attains its age of manhood in the Roman world. Finally with the Germanic world we come to the age of full maturity, whose mission is to comprehend and carry out the truth that freedom is the birth-right of all men."—*Hegel.*

There is in existence a letter signed plainly by the martyr-president, which reads, in paragraphs, as follows:

Do not worry.
Eat three square meals a day.
Say your prayers.
Think of your wife.
Be courteous to your creditors.
Keep your digestion good.
Steer clear of biliousness.
Exercise.
Go slow and easy.

May be there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good lift. A. LINCOLN.

To tell me there is a God who for unnumbered centuries has gone on creating men and sweeping them like dead flies—nay, like living ones—into hell, is to ask me to worship a being as much worse than the conception of any mediæval devil, as can be imagined; but I will not worship the devil, though he should come dressed in royal robes, and sit upon the throne of Jehovah, I will not worship cruelty—I will worship love.—*Henry Ward Beecher.*

An exchange gives the following receipt for getting a house out of a whisky barrel: "Put the barrel in a secure place, near a spring of good water, on the road to the grog-shop. When you want a dram, take the price of it in your hand and start to the grog-shop; go as far as the spring, drop the money through the bung-hole, take a good drink of water and return home. Repeat this operation till the barrel is full, knock out the head, and you have the price of a splendid brick house."

"Tcheou-Meou-K'i, the director of the Chinese mission which has recently been sent to study in Europe, has communicated to the correspondent of a Paris paper, the *Soleil*, some interesting particulars with respect to the studies of the young men who have been sent to be educated in Europe. The mission comprises thirty-six students. There are only three in Germany, and they are about to return to China, having qualified for the profession of naval engineers. There are nineteen in England, of whom all but three are in the Naval College at Greenwich, and are qualifying to become officers in the Chinese navy. Two of the others are studying for the law, and the other is learning ship-building. The French mission is composed of fourteen young men, of whom eight are at the College de-Sainte-Barbe, and the six others are studying the law. All the Paris students are between twenty and twenty-five years of age, and are the sons of high officials in China, the selection having been made by the Government, which defrays all the cost of their visit to Europe."

ANNOUNCEMENTS.

The new year of THE UNITARIAN began with the January number. Renewals of subscription should be made without delay. Price from this time on, one dollar a year.

In enlarging THE UNITARIAN, and putting on a cover, we have been to a large expense, which we can meet only by our friends aiding us to keep up and extend our subscription list. Cannot each present subscriber send us a new one? And please send us names (one, twenty, fifty) of persons to whom we may send sample copies. THE UNITARIAN is now prepared to do more effective work for Unitarianism than ever before. And its price is still relatively as low as ever—low enough to enable it to go everywhere. Help us to send it everywhere!

Sample copies will be sent free to all applicants. Packages of the January Supplement (Prospectus) will be sent free to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them to call attention to THE UNITARIAN.

PAMPHLETS BY MR. SUNDERLAND on the following subjects may be obtained by sending the price named to the office of THE UNITARIAN:

"Is Inquiry in Religion Safe?" Price 5 cents.

"The Doctrine of Conversion." Price 5 cents.

"The Higher Conception of God," and "True and False Liberalism,"—the two published together. Price 10 cents.

"Thomas Paine" Price 5 cents.

"Religious Insincerity." Price 5 cents.

"The Issue in the West." Price 5 cents.

"What Do Unitarians Believe?" One cent each, or 75 cents a hundred.

"Selections from the Standard Orthodox Creeds." One cent each, or 50 cents a hundred.

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WHAT IS THE BIBLE? BY J. T. SUNderland. Second Edition. Price, $1 00.

"We heartily commend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

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Mailed post paid on enclosing price to THE UNITARIAN, Ann Arbor, Mich., or to the American Unitarian Association, 25 Beacon St., Boston.

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From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a well-known Author and Poet: "I feel assured that the new form of THE UNITARIAN will make it many new friends and widen its sphere of usefulness."

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From a Trustee of a Church in a far Western City: "Please send me 150 copies of the new January UNITARIAN (enlarged) to use for samples in our church."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

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From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN will still be, even at a dollar."

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